THE
MONTHLY REVIEW,
For MARCH, 1804.

ART. I. *The Political and confidential Correspondence of Lewis the Sixteenth;* with Observations on each Letter. By Helen Maria Williams. 3 Vols. 8vo. 1l. 1s. Boards. Robinsons. 1803.

THE French Revolution has so notoriously failed to produce those beneficial effects which were confidently promised by its authors, and which might have in some measure atoned for the horrible excesses to which it gave rise, that we confess ourselves not a little surprized to find at this period a writer of acuteness and ingenuity, and who lays claim to a large share of sensibility, speaking of it as glorious, and asserting its success in terms of exultation. Such, however, is the case in the instance before us; and we cannot but remark it as the leading feature of this publication, before we enter into a detail of its contents.

The authenticity of that part of these interesting documents, which has not before been communicated to the world, rests principally on the assurances of the editor, and on the internal evidence of the compositions themselves; which latter, we think, is such as may remove from most minds all suspicions on the subject. If, however, we feel indebted to Miss Williams for ushering into light these precious remains, which leave us no longer in doubt respecting the real character, projects, and views of the august personage from whose pen they proceeded, and which illustrate a very important period of history, we must observe that it would have been more respectful to the royal memory, as well as more acceptable to intelligent readers, if she had suffered them to appear with all the interest and effect which belonged to them, and to speak for themselves without the intervention of her strictures, immediately following each letter. It strikes us as an offence against good taste, and against feeling, thus obtrusively to associate the observations of a mere editor, with the communications of a person so illustrious; whose lot it was to pass through all the vicissitudes of fortune, and to undergo the transition from the proudest height

of human grandeur to the lowest abodes of misery, from the summit of empire to a prison, and to a scaffold:—the voice of such a person is sacred, we listen to its accents with a sort of reverential awe, and wish to be allowed to make our own reflections on them. Indeed, this treatment of the departed monarch's correspondence is in the true temper of the revolution, and extends persecution to his very shade. The strong and decided tendency of these comments to excite and foster sentiments unfavourable to the late reigning family, and in course to induce those of acquiescence under the present or similar forms of government, is too obvious to escape the most superficial observer. We are, however, ready to admit that, if the royal text must receive criticisms from a partizan of the revolution, it could not perhaps have fallen into hands which would have treated it with more decorum, and which would have encountered it with more address. Miss Williams shews herself well acquainted with the progress of the revolution; and, by comparing the dates of the proceedings which took place in the course of it, with those of these private communications, she is able to shew how far the royal mind concurred in the public acts of the king, and how far Louis XVI. acted *bonâ fide* in the pledges which he gave, and in the engagements into which he entered with the constitutionalists. From this examination, it does appear extremely problematical whether the king ever seriously resolved to carry into effect the constitution of 1791; and it is at least manifest that, if he did ever bring his mind down to the level of the new order of things, it was only during very short intervals, and that it soon resumed its antient and permanent bias.

The candour affected by this lady, and of which she does not seem wholly destitute, entirely fails her whenever the name of M. Bertrand de Molleville occurs: yet we know not what should render him so obnoxious to her. We see in him the high-spirited gentleman, gallantly attached to his master, and holding in supreme contempt the revolutionary doctrines, with all innovations, their authors, and supporters; not piquing himself, indeed, on consistency, nor pretending to be very scrupulous about means when what he called the good cause could be served. Yet, *mutatis mutandis*, what is there in all this to offend a reflecting partizan of the revolution, a philosophical panegyrist of the Gironde? Who acted more on the doctrine that the end sanctioned the means, than the leaders of that party? A lady of Miss W.'s liberality cannot reply to this remark by saying that her friends proceeded on more just and generous views, for are not opinions innocent, and is it ever criminal to act up to our convictions? As the

ex-minister is not charged by her with insincerity, (and certainly there is no ground for such a charge,) judging dispassionately, why is he not as good a moral character as those who espoused an opposite side in politics?

A letter to the Comte D'Estaing is worthy of notice, for its mild and benevolent but mistaken sentiments:

'Versailles, October 5, 1789, seven in the evening.

'You wish, my cousin, that I should declare myself in the present critical circumstances, and have recourse to violent measures; that I should make use of just means of defence, or withdraw from Versailles. Whatever be the audacity of my enemies, they will not succeed: the French are incapable of regicide. It is in vain that heaps of gold are distributed, and that guilt and ambition are indefatigable in their attempts: I venture to believe that the danger is not so imminent as my friends imagine. Flight would be my utter ruin; and civil war its calamitous consequence. Were I to defend myself, the blood of Frenchmen would be shed; and my heart cannot familiarise itself with that hideous idea. Let us act with prudence; and I feel that I shall at least be free from self-reproach. I have just seen some members of the assembly, and am satisfied: I dare flatter myself that a happy revolution will take place in men's minds. Heaven grant, my cousin, that public tranquillity may be restored! But let there be no aggression, no commotion, which can give the idea that I think of avenging or even of defending myself. 'Lewis.'

The subsequent state of the monarch's mind strongly appears in the letter which he wrote to the Abbé Maury; and, as this epistle, with the comments which accompany it, will furnish a fair sample of the contents of these volumes, we shall extract both:

'To the abbe Maury.

February 3, 1791.

'Monsieur L'abbé, you have the courage of Ambrose, and the eloquence of Chrysostom. You are an object of hatred to many, since, like Bossuet, it is impossible for you to capitulate with error; and, like the learned bishop of Meaux, you are a mark for calumny. Nothing from you astonishes me: you have the zeal of a true minister of the altar, and the heart of a Frenchman of the old monarchy. While you excite my admiration, I fear for you the hatred of our common enemies, who attack at once the throne and the altar, while you are the defender of both. Some days past, had it not been for your admirable presence of mind, your ingenious repartees, I should have lost a Frenchman entirely devoted to the cause of his king—and the church, one of its most eloquent defenders. Deign to remember that we stand in need of you, that you are necessary to us, and that it is not always useful, or always laudable, to expose ourselves needlessly to certain danger. Employ with moderation those talents, that knowledge, and that courage, which, to your friends and me, are a source of triumph. Learn to temporise: your king conjures you to make use of that prudence which is now become ne-

cessary—too happy, if he should one day be enabled to acquit himself towards you, and prove to you his gratitude, esteem, and friendship. 'LEWIS.'

'OBSERVATIONS ON THE XXXVIIth LETTER.

'The most intrepid, and perhaps the most eloquent defender, in the constituent assembly, of abuses in the church, and in the old government of France, was the abbé Maury. Born in the lower classes of society, he had raised himself to considerable eminence in the church, as far as related to ecclesiastical benefices; and, by his diligence and perseverance, had the old fabric continued, would have no doubt attained still higher preferments. He was a man of some elevation of mind, and independence of character; too openly immoral to be a hypocrite, and placing the defence which he made for things as they were, on its proper and legitimate basis, the inconvenience which would arise from any change, to those who were in actual possession. I never heard that the abbé talked much of the holiness of the ark, of the common enemy's invasion of the spiritual heritage of Christ, or of the wolves getting into the sheepfold: this was the whining cant of devotees, which the abbé disdained. The ark and heritage he defended with the courage of Ambrose, and the eloquence of Chrysostom, were the church, and the fourscore farms with which it had endowed him; and the only wolves he found in the sheepfold, were the decrees of the national assembly, which were about to spoil him of his fair possessions.

'But however personal were the abbé's motives, and although he could not defend his own privileges without warring for those of others, the obligations of the court were not less due for the ardent zeal which he discovered, on every occasion, in the common cause. "Nothing," says the king, "astonishes me on your part." The public shared with his majesty the merit which the poet attributes to the wisdom of "wondering at nothing:" but, though the public would have rendered equal justice to the abbé's zeal and pertinacity, it is doubtful whether any party, even the least disposed to the revolution, would have so far dishonoured religion, or the memory of its most illustrious defenders, as to have found prototypes for the abbé Maury, in Ambrose, Chrysostom, or Bossuet.

'Although there was nothing really astonishing in the conduct of this intrepid champion of the throne and the altar, we feel a sentiment of pity, in reflecting that the king had sunk so low in his own esteem, as to write a letter of this import. The abbé's fame, which was spread wide through the world, must have reached the king. His levities, follies, prodigalities, and vices, were subjects of public notoriety; and none, previous to the revolution, had been more the subjects of his repartees and witticisms, than the court, and the king himself. Instances of these anti-royal pleasantries I have heard recorded by the abbé's associates: but those serve rather to raise, than lower him in our esteem; since, whatever disposition he might have felt to criticise power, he had the generosity to employ his talents in aiding fallen greatness. He was incapable of breaking the reed which misfortune had bruised; and, though numbers may have

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to recount the tricks which the abbé has played them, I have never heard him accused of malignity or meanness.

'The style of this letter is merely complimentary: the king pays his court to this turbulent ecclesiastic, and beseeches him, as the princess of some romance her favored lover, not to expose his precious days to certain dangers. That the abbé had enacted the Ambrose, the Chrysostom, and the Bossuet, is in the same strain as Rivarol, in a former letter, is said to rival Mably and Condillac:—that he had the zeal of a true minister of the altar, and the heart of a Frenchman of the old monarchy, might excite the king's admiration, though he had just before observed that nothing the abbé did astonished him:—but such expressions as these, "Deign to remember that you are necessary to us..... Use with moderation those talents, those lights, that courage, which, to your friends and me, are a source of triumph..... Your king conjures you—too happy to prove his gratitude—&c. &c."—all this appears a style somewhat strange, when addressed by Lewis the Sixteenth to such a personage as the abbé Maury.

'This letter serves also to show us the frame and temper of the king's mind at this epocha. Every thing in it is of counter-revolutionary tendency: but, with the weakness and incertitude which were habitual to the king, nothing alarms him more than the abbé's intrepid and daring character. The king was a great temporiser: he had recommended temporising to the pope; and the pope, in his brief, was temporising also. He gives the same counsel at present to the abbé—"Learn to temporise." The unfortunate Lewis temporised, alas! too long. The abbé, with all his daring boldness, was more prudent, and more fortunate. He found that nothing was to be gained by temporising. The revolutionary mania increased, rather than diminished; and, when it came to a point that the abbé (who knew the signs of the times) deemed truly dangerous, he temporised by a voluntary exile. He is now, happily for himself, seated quietly in some bishoprick, near the Appennines, with the title of cardinal, the well-earned recompense of his zeal and his efforts; where he has amused his solitary hours in writing the history of his own times, no doubt a most curious and interesting work; and where he welcomes all well-educated Frenchmen, of whatever political complexion, who will do him the favor of a visit.'

Miss Williams is of opinion that the Gironde party did not originally intend the subversion of the throne, nor even desire the abdication of Louis XVI.; and that their wish, (a truly moderate one!) went no farther than to exercise the power of the state in his name. The intimacy of this lady with the leaders of the party, and her intercourse with them when the dreams of their ambition had vanished, and when dissimulation is usually laid aside, lend much authority to her testimony. The same position is much laboured, and we think established, by one of the best historians of the revolution, who belonged to a rival faction, we mean M. de Beaulieu.

Had any doubts remained with regard to it, they are in our opinion wholly removed by a letter of the late king to Monsieur, now Louis XVIII. written a fortnight before his dethronement, and which we here insert. It bears date July 27, 1792.

'My dear Brother,

'They join together; they separate; they lay snares for me; they make the most singular propositions. Vergniaud came and presented to me a declaration, which he calls frank and loyal. (Those men, who cannot believe in the loyalty or sincerity of kings, make propositions of that kind continually.) I must confess that his reasoning made some impression on me: he has talents, and the eloquence of the heart, facility of expression, and great energy; he has seduced me. He assured me that all the deputation of the Gironde are animated by the same spirit, and the same intentions; but that they must employ address, and temporise; that the party in opposition was powerful, extremely powerful; that they affected to detest kings, but that they detested still more the constitution which threw them at a distance from power, and against which they had declared themselves, while it was yet in its cradle. He spoke to me of vast projects formed by ill-intentioned people: he assured me that the Jacobins, in their writings, and in their clubs, were not satisfied with calling for the abdication, but had engaged several of their leaders to make that demand at the tribune of the legislature. He advises me to cultivate the good-will of the Gironde, and accelerate its reunion with the côté droit, by means which he will indicate.

'On the other hand, some agents of the faction that menace me, demand from me an epuration of the legislative body. They have presented to me men of their own choice to fill the ministry, have invited me to make a general reform in the constituted authorities, and pointed out some changes which should take place in the constitution. If they obtain what they ask, they assure me that they will declare themselves for me; that their cause and mine shall triumph, and I shall then be really king; that the patriots will then defend me, since, in so doing, they will defend their partisans and their work.

'The Gironde would be agreeable to me; but the party opposed to them inspires me with horror. I should wish much to unite the côté droit, and the côté gauche; the Gironde, and the Feuillants: but both parties only think of their own interest; they forget the French, their country, and the exiles.

'Their propositions shall not be accepted. Let us see whether the boldness of faction will be victorious, and if the careless security of good men will for ever constitute the force of the wicked.

'LEWIS.'

Some of the expressions used by the monarch in this letter are very remarkable: 'The Gironde would be agreeable to me, (says his Majesty,) but they forget the French, their country,

country, and the exiles. Their propositions shall not be accepted.' If it be considered how Monsieur was employed at this time, and that the coalesced powers were preparing to invade France, it must now be admitted that the king directed his views solely to foreign assistance; and his expectations would not have been so woefully disappointed, had these powers respected the national independence, proposed simply the deliverance of the monarch, and professed to wage war only against the violent part of the Jacobins,—namely those who were attached to Robespierre, and the Cordeliers. It is impossible any longer to doubt that the king had an understanding with the invaders: the discovery of which fact obliged Brissot and his followers to support the dethronement; and the other faction, seeing that the Gironde alone would benefit by that measure if royalty continued, persuaded the multitude to demand a republic. At this period, Louis XVI., and the Girondists had a common interest; and it is manifest on the king's own testimony that the latter saw it, and that the former did not. It does appear, then, that could the monarch have forgotten his high nobility, the princes of his blood, the companions and associates of his past life; could he have summoned resolution to have broken with the secret cabal of which the queen was the life and soul; could he have brought himself to give his confidence to new men, and to live as it were banished in his own court; could he have condescended to act *bonâ fide* the humble part of a constitutional king under the tutelage of the Gironde: had he also united together the Feuillants and that faction, (a matter by no means difficult,) and at the same time bought off the venal leaders of the Cordeliers; it is not improbable that the aristocracy alone would have been forced to bow to the storm, and that the royal dynasty would have escaped. The sympathies of the royal breast were however too powerful; the king could not help feeling for the fate of the near connections of his former life: he determined to reject the proposal; and, to adopt his own pathetic expressions, to "see whether the boldness of faction would be victorious, whether the careless security of good men would ever constitute the force of the wicked." Alas, his uncertainty was but too soon irremediably dissipated, while friends and foes conspired as it were to hasten his tragical end. We are aware that, against what is here advanced, an expression of Brissot in his address to his constituents may be quoted; where he tells them that his party effected the proclamation of war, in order to subvert the throne, and to introduce the republic: but let it be noticed that this observation was made after the republic had been founded, and while it was popular. With

those who may urge this objection, the veracity of Brissot does not stand so high as to render it difficult for them to admit that this intriguer, when professedly attempting to write down an adverse party, and to restore the credit of his own, might put in for himself and his friends a claim to a service, then deemed honorable and meritorious, to which in fact neither had a right. From not having sorted documents, and estimated testimonies, a great many errors and inaccuracies have crept into writings on the French revolution.

An affecting letter from the king to his brother *Monsieur*, which never reached its destination, is a fit companion for the billet to M. D'Estaing, already quoted:

'Paris, August 12, 1792, seven in the morning.

'My brother,

'I am no longer king! The public voice will make known to you the most cruel catastrophe.... I am the most unfortunate of husbands, and of fathers!.... I am the victim of my own goodness, of fear, of hope..... It is an impenetrable mystery of iniquity! They have bereaved me of every thing: they have massacred my faithful subjects; I have been decoyed by stratagem far from my palace; and they now accuse me! I am a captive: they drag me to prison; and the queen, my children, and Madame Elizabeth, share my sad fate.

'I can no longer doubt that I am an object odious in the eyes of the French, led astray by prejudice.... This is the stroke which is most insupportable. My brother, but a little while, and I shall exist no longer. Remember to avenge my memory by publishing how much I loved this ungrateful people. Recall one day to their remembrance the wrongs they have done me, and tell them I forgave them. Adieu, my brother, for the last time! 'Lewis.'

After having given the documents before us the best consideration of which we are capable, and without suffering ourselves to be biassed by the comments which accompany them, were we to sketch the portrait of the king as he here sits down to us, it would certainly be little satisfactory to his friends and admirers. We find in these pages ample proof of the benevolence of his nature, of the goodness of his heart, of his love of his people, and of his desire to promote their happiness: but, by the side of these amiable and commendable qualities, lurked imperfections which greatly reduced their value. It cannot be denied that, under the notion of temporizing, he indulged in a habit of boundless dissimulation, which prevented the most solemn engagements from being any tie on him. A total want of firmness and constancy made it easy to him to abandon measures which he had determined to adopt, and to give up men who enjoyed his unlimited confidence. His weakness was such that it disabled him from withstanding the

the slightest menace, from facing the least danger, or encountering the most easy struggle. He continually gave way to encroachments; and he made enormous concessions, in the hope that by address, or by some lucky turn in his affairs, he should recover all. Whatever may have been his professions on some occasions, so fettered was he by the prejudices and prepossessions natural to his birth and rank, that no man was ever more averse to sacrifice the splendid prerogatives which had devolved on him by inheritance, to the supposed welfare of the empire, or to the fancied calls of glory. A letter from him to Malesherbes shews that he held even the *Lettres de cachet* to be a flower, of which he would not suffer the prerogative to be stripped. So superstitious was his turn of mind, that he confounded the outward forms of religion with its substance, which rendered him the abject vassal of the priesthood: a trait which is strongly exemplified in one of his letters to the Pope, soliciting the holy father's permission to be allowed for a time to disregard heaven, and to tamper with his own conscience, on the ground that the duplicity would ultimately promote the advantage of both. In fine, his faults and his errors seem to arise from imbecility of mind, and from an unfortunate notion respecting the lawfulness and expediency of temporizing in his circumstances.

This correspondence, in some of its parts, shews more courtly address, and exhibits more the style of a man of the world, than have been thought to belong to the character of Louis XVI. How far this circumstance proves that the public has been mistaken in this particular, or may induce a suspicion unfavourable to the genuineness of these letters, we shall not decide; aware that the question of their authenticity cannot long remain undetermined, by those who have more certain means of ascertaining it than we possess.

If the picture which the pencil of truth draws of the last king of France, as a public character, be so little flattering to him, it must be owned that no man ever shone more in domestic life, and that no one could excel him in the qualities which adorn a private station. The sentiments contained in the directions which he addressed to the preceptor of his son, though they accord not with the uniform measures of his cabinet, were in all probability the real feelings of his mind, and those on which, had he possessed sufficient resolution, he would have acted; and they are sentiments which reflect on his head and heart immortal honour. Writing to the preceptor of his son, he gives him these instructions;

'Magnify in his eyes the virtues that constitute a good king, and let your lessons be adapted to his comprehension. Alas! he will be

be one day but too strongly tempted to imitate such of his ancestors as were distinguished only by their warlike exploits. Military glory dizzies the brain; and what species of glory is that which rolls its eye over streams of human blood, and desolates the universe?

'Teach him, with Fenelon, that pacific princes alone are held by the people in religious remembrance. The first duty of a prince is to render his people happy: if he knows what it is to be a king, he will always know how to defend his people, and his crown.'—

'Teach him early to know how to pardon injuries, forget injustice, and reward laudable actions; to respect morality, to be good, and to acknowledge the services which are rendered to him.

'Speak to him often of the glory of his ancestors, and present to him, as a model for his conduct, Lewis the IXth a religious prince, and a friend to morality and truth; Lewis the XIIth, who would not punish the conspirators against the duke of Orléans, and on whom the French conferred the title of father of his people. Point out to him also Henry the Great, who fed the city of Paris while it insulted and made war against him; and Lewis the XIVth, not while he gives laws to Europe, but when he pacifies the world, and becomes the protector of talents, of the sciences, and the fine arts.

'Curb the passions, and never conceal the foibles, of your pupil. Let the calm of private virtues regulate his desires; and he will become mild, pacific, and worthy of being beloved. You will then have ensured the success of your undertaking: you will be applauded, and will partake of that gratitude which nations owe to those who have imitated the wisdom of Fenelon, while he was employed in the discharge of those duties which have raised him to immortality.

'It is not on the exploits of Alexander, or Charles the XIIth, that you ought to dwell with your pupil—those princes who have devastated the earth. Discourse with him, and that often, of such princes as have protected commerce, enlarged the sphere of knowledge—in short, of such kings as have been really useful to their people, and not of those on whom history has been too lavish of praise.'

The whole is in the same strain, and constitutes the highest panegyric that can be pronounced on the king.

With regard to the translation of these letters, we not only have to object that it bears the marks of haste and carelessness which usually distinguish similar performances, but we have to complain, if not of important, yet of palpable departures from the genuine sense of the original, of hideous gallicisms, and of gross violations of our vernacular dialect. In short, it appears that the fair writer is as much estranged from the idiom of her native tongue, as the aim and tendency of her observations shew her to be from the feelings and sentiments of those by whom it is spoken. We profess respect for the talents of this lady, and we are unwilling to regard her effusions of sensibility as hypocritical: but we will not dissemble

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the indignation which we feel at her attempts to render the British press subservient to the diffusion of notions not only hostile to British views and interests, but fatal to the welfare of all other states, and of future ages. We love liberty, and we honour its friends, as much as Miss Williams can do: but, if its cause is to be rescued from abhorrence, and contempt, it must not be connected with the policy and measures of republican France. As to the composition of these volumes, indeed, it may perhaps be said that as this lady left her own country before she had matured her style, allowance ought to be made for her; and it may be alleged that, if the idiom of authors, who reside at a distance from our metropolis, offends the ear and is grating to the taste of those who move in its select circles, who frequent its theatres, its courts of law, and its houses of parliament; if even nice judges affect to distinguish between the productions of the same person when resident in the capital, and when at a distance from it; criticism should be suspended in a case like the present. If we admit this excuse, we would at the same time hold it out to persons of promising abilities, whose labours may ensure them fame, and the enviable consciousness of deserving well of literature, as a warning not slightly to quit their natal soil. Certainly, on no class has their country more ties than on those who cultivate letters, and to none is it more necessary.

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ART. II. *Chronicle of Scottish Poetry;* from the Thirteenth Century, to the Union of the Crowns: to which is added a Glossary. By J. Sibbald. 4 Vols. 8vo. 1l. 4s. Boards. Longman and Rees.

OUR northern neighbours have displayed much solicitude in collecting the poetical remains of their untutored ancestors: but the avowed design of the present editor (who has not long survived his literary labours) is to exhibit a more complete series of the miscellaneous poetry of his country than has hitherto appeared. Besides availing himself of the Bannatyne and Maitland manuscripts, and of the compilations of Allan Ramsay, Lord Hailes, Mr. Pinkerton, Mr. Ritson, and collectors of inferior name, he has not unfrequently hazarded judicious emendations of his own, has struggled to preserve the text uncorrupted, and has enriched his Chronicle with several pieces by James VI., Alexander Hume of Polwarth, Captain Montgomery, and others. So far, he has certainly performed an important service to the local antiquary and philologist, as well as to the adepts in the old poetry of the Scottish Lowlands: yet we dare not venture to predict much popularity

pularity to the result of his investigations. The terms *Chronicle* and *Poetry* do not readily coalesce. The paper and press-work assimilate with the coarse jargon in which most of the poems are composed; interesting allusions to the progress of manners, or to affecting incidents, rarely occur; and the *mens divinior* of the bard seldom animates a single line. A combination of such untoward circumstances will necessarily operate against the extensive circulation of Mr. Sibbald's volumes; and in the discharge of our duty alone have we been induced to hint at them, not from any desire to detract from the genuine literary reputation of North Britain. Indeed, the country which can boast of a Ramsay, a Thomson, and a Burns, may quietly resign its minor poets to the course of critical justice.

Compilations like the present will be praised by some, but blamed by more. A few may regret, or affect to regret the omission or compression of a tedious and pedantic allegory: but most readers will complain of Mr. Sibbald's lavish quotations, and will probably wish that he had been uniformly contented with selecting some of the most striking specimens. It likewise deserves to be remarked, that the distribution of his epochs is so scrupulously regulated by the succession of sovereigns, that the different productions of the same poet are frequently separated by considerable intervals. This aukwardness of arrangement is, however, more than compensated by his general fidelity. His prefaces and notes manifest so much sound and discriminate judgment, and such a familiar knowlege of his subject, that we are concerned to find them occupying such a limited portion of the work. Though he modestly waives all pretensions to critical disquisition, he ought not to have with-holden from such a mass of antiquated and obscure poetry a very liberal allowance of explanatory matter; and though a number of the acute annotations of Lord Hailes are very properly retained, we have been condemned to grope our way through many uncouth and mysterious pages, unaided by one syllable of commentary, or the faintest glimpse of conjecture.

From these general observations, it is evident that a detailed analysis of the several articles, which compose the Chronicle, would involve much irksome repetition; and that we may be permitted to pass in discreet silence some of those petty versifiers, whose names hardly deserved to be rescued from that oblivion which was fast overtaking them. Dunbar, Douglas, and Lindsay, it is true, are intitled to honorable treatment: but their respective beauties and defects, as provincial poets, are not now to be ascertained. We shall notice, then, the several periods of the Chronicle with requisite brevity; and, in

compassion to mere English readers, we shall be sparing of our extracts.

As the most antient record of the Lowland poetry of his country, Mr. Sibbald quotes, from Wynton's Chronicle, two stanzas on the death of Alexander III.

'Quhen Alysandyr oure King wes dede,
That Scotland led in luve and lè,
Away wes sons of ale and brede,
Of wyne and wax, of gamyn and glè:

'Our golde was changyd in to lede.
Cryst, born in to virgynytè,
Succour Scotland and remede,
That stad us in perplexytè.'

Without formally calling in question the chronology of these lines, we cannot help observing that the language appears to be much less antiquated than that of several subsequent specimens, of which the dates have been unequivocally ascertained.

The author of a singular performance, intitled, *The Auentures of Sir Gawaine*, is supposed to have flourished in the reign of David II., and to have been *Huchown* or *Hugh* of *Awle Ryale*, the same who is mentioned by *Androw* of *Wynton*. If we may be allowed to judge from the sample inserted in the Preface, an obsolete diction and a love of forced alliteration perplex the text; and we suspect that the style savours more of "quaynte Inglis" than of old Scotch. Through the mist of this forbidding phraseology, we occasionally discern the spirit of the old metrical romance, and somewhat of the gloomy painting of Dante and Schiller.

Under the reign of Robert II. (1371—1390.) flourished *John Barbour*, Archdeacon of Aberdeen, who wrotè *The Life of Bruce*. The well known popularity of this work in the North is a manifest proof that patriotism may admire what taste must condemn. King Robert's Speech, on the eve of the battle of Bannockburn, (the passage here selected,) is uncommonly feeble, and altogether unsuited to an occasion of such splendid interest.

Andrew Winton, Prior of Loch-leven, is first introduced to our particular notice under the reign of James I., which lasted from 1405 to 1437.—Winton composed the *Orygynale Cronykil* of Scotland, a work more curious than pleasing or instructive, and which was lately published with suitable elucidations. Mr. Sibbald, therefore, confines himself to a short extract, which contains the legend of St. Serf.

The *Quair* by James I., though feebly protracted, and sprinkled with scholastic allusions, excels, in sweetness of description

scription and regularity of numbers, the harsher effusions of a tasteless age. We can still relish his picture of spring, and with emotions of interest we recognize Windsor Castle, as described by a royal captive in the fifteenth century:

XII.

'Now was there maid fast by the Touris wall
A gardyn faire, and in the corneris set,
An herbere grene, with wandis long and small,
Railit about, and so with treis set
Was all the place, and hawthorn hegis knet,
That lyf was none, walkying there forbye,
That mycht within scarce any wight aspie.

XIII.

'So thick the beuis and the leves grene
Beschadit all the allyes that there were,
And myddis every herbere mycht be sene
The scharp grene suete jenepere,
Growing so fair with branches here and there,
That as it semyt to a lyf without,
The bewis spred the herbere all about.'

Simplicity, candour, and piety are observable in the concluding stanzas:

CLIX.

'Go litill tretise, nakit of eloquence,
Causing simpless and pouertee to wit,
And pray the reder to have pacience
Of thy defaute, and to supporten it,
Of his gudnesse thy brukilnesse to knytt,
And his tong for to ruele and to stere,
That thy defautis helit may bene here.

CLX.

'Unto impunis of my maisteris dere,
Gowere and *Chaucere*, that on the steppis satt
Of rethorike, quhill thai were lyvand here,
Superlative as poetis laureate,
In moralitee and eloquence ornate,
I recommend my buk in lynis seven,
And eke their saulis unto the blisse of hevin.
AMEN!'

The *Song on Absence*, conjectured, though on slight evidence, to proceed from the same royal pen, bears few marks of genius or of skill.

The *Houlat*, by *Holland*, supposed to be a satire on James II. is the first production which is noticed under the reign of that Prince. The alliterative jargon in which it is composed sets all criticism at defiance.

From

From the works of *Blind Harry*, which are too well known to detain us, Mr. Sibbald has prudently transcribed only a few pages.

Henryson's Fables, which follow next in order, are evidently the productions of a scholar, and smell of the classical lamp. The narrative, however, is often drawn out with dulness, while the formality of a separate and diffuse moral application leaves nothing to the exercise of the reader's judgment. He who has taste to relish the exquisite *naïveté* of La Fontaine will not easily endure the laboured prolixity of Henryson.

The pastoral ballad, intitled *Robene and Makyne*, deserves to be mentioned as a curious illustration of the significant adage, *He who will not when he may, when he will he shall have nay.* It is less obscure and less clumsily constructed than the Fables: yet, whatever may be its true date, it stands in need of several explanations.

Mr. Sibbald is of opinion that the popular song of *Peblis to the Play* was not composed by James I.; and, notwithstanding the respect which we entertain for such authorities as Percy, Pinkerton, and Ritson, we cannot overlook the remark of Lord Hailes. "This Prince," observes the ingenious commentator, "educated from his early youth in England, could not be acquainted with the manners of the Scottish Commons, or with the language of the vulgar." It is here added that the ballad does not correspond with that which is ascribed to James I. by Major, and that the latter is the only old authority for the common supposition. The emendations which have been adopted in the present edition are sufficiently plausible, but the meaning of some lines is still very doubtful. Curiosity prompted us to examine with particular attention a composition which still holds a distinguished rank in the vernacular poetry of Scotland: but we have perceived only a coarse picture of coarse festivity, from which we are abruptly dismissed for the best of all reasons, namely, that more could not be shewn:

> 'Had thair bein mair made of this sang,
> Mair suld I to yow say.'

With respect to the two small pieces, *Sir Penny*, and *How a Merchant did his Wife betray*, the preponderance of historical and internal evidence is in favour of their English origin. Mr. Sibbald does not dissemble that he has used freedom with the orthography: but this we apprehend to be an unwarrantable licence, and by no means according with his accuracy and circumspection in almost every other instance.

The

The first extract belonging to the period of James III. (1460—1488) is the *Testament of Faire Creseide*—obviously a continuation of the story of Troilus and Cresida, as related by Chaucer, and no unhappy imitation of that poet's style and manner. It is, indeed, so remote from the vulgar Scottish poetry of those times, that we feel some degree of hesitation in ascribing it to Henryson, its reputed author.

The *Bludy Serk* and the *Abbay Walk*, said to be the productions of the same writer, indicate some approaches to simplicity of style and ease of versification: but the *Ressoning betwixt Aige and Youth* is sadly deformed by constrained alliteration.

Of the *Three Deid Powis*, by some ascribed to Henryson, and by others to Patrick Johnston, the interpretation is more easy than that of the preceding specimens: but the sentiments are hackneyed, and expressed in language that has no pretensions to harmony or smoothness.

The *Perell of Paramours*, in four stanzas, is all that remains of *Mersar*, who is mentioned by Dunbar and Sir David Lindsay in terms of commendation. The treachery of male lovers is the theme of this short and unpolished lay; which recalls, by constrast, Metastasio's beautiful lines,

Imparate, imparate
Inesperte donzelle, &c.

The counterpart of the above, *A Ballade against deceitful Women*, is anonymous; and no man of taste will ever anxiously search for the author's name. It is copied from a collection published at Edinburgh in 1508.

From the same source, we are presented with a *Ballade against the Times;* which, it is insinuated, was meant to characterize the feeble reign of James III. We confess, however, that we have not been able to discover any very pointed allusions to this period of the Scottish history; and that the comparative obscurity of the style would induce us to refer this homely invective to some prior epoch.

Mr. Pinkerton seems to have been smitten with the *Murning Maidin*, an amatory ballad, of which the date and author are alike unknown. It certainly contains a few simple and pathetic touches, but has no claims to superlative commendation. We have laboured in vain to catch the precise meaning of several of the stanzas.

During the reign of James IV., the most celebrated Scottish poets were *William Dunbar* and *Gawin Douglas*. Their compositions have supplied the intelligent editor with very copious extracts, which we forbear to particularize, that we may not swell

swell this article by the account of works already duly appreciated. A few short passages from such productions might have sufficed as specimens, and as links of the chronological series: or, at any rate, Mr. Sibbald should have declined to reprint such of Dunbar's pieces as betray a very exceptionable licence of sentiment and phraseology.

Of the *Flyting of Dunbar and Kennedy*, the prominent feature is low scurrility. There is reason, however, to believe with Lord Hailes, that the dramatic altercation is fictitious.—The *Invective against Mouth-Thankless*, and the *Prais of Aige*, are more flattering indications of Kennedy's taste and talents.

The second volume of the Chronicle commences with the reign of James V., which comprizes a period of twenty-nine years, viz. from 1513 to 1542. Here Mr. Sibbald introduces a republication of nearly all the works of Sir David Lindsay; in our opinion, a very unnecessary addition to his labour. The rhymes of this once idolized knight have had their fame, and were still sufficiently accessible to the curious and the *patient*.

The *Allegorie of Vertue and Delyte*, and the *Proheme to Hector Boece his Croniklis*, both by Bellenden, are now for the first time correctly printed. In the note subjoined to the Proheme, are some curious excerpts from the prose translation of Boece.

James V. was himself a poet; and Mr. Sibbald, with some of the most respectable of his predecessors, is willing that this monarch should be reputed the author of *Christ's Kirk on the Green*. In subject and style it bears a striking resemblance to *Peblis to the play*; and were we to decide from internal evidence alone, we should assign to it nearly the same date. The editor supposes St. Salvator's, or some church or village near St. Andrew's, to be the scene of this ballad: but we recollect to have heard, from some Northern friends, that a prevalent tradition places it at Lesly, in Fifeshire, on a spot which has since been allotted to the diversions of schoolboys.

Several pieces from the pen of Sir Richard Maitland of Lethington chiefly distinguish the turbulent period of the ill-fated Mary of Scots. In the poems of Maitland, we discern a taste approaching to correctness; while we fondly repose on ethical sentiment, and on that honest regard for the public peace and welfare which we expect from a faithful servant of the great and the enlightened advocate of the people.

Alexander Scott has been compared to Anacreon, because he indulged in amatory lays: but he has not equally manifested ease, grace, and delicacy. We could praise the salutary counsel and pious wishes of his *New Yere Gift to the Quene*, were they not terminated by the following puerile conceits:

XXVII.

'Prudent, mais gent, tak tent, and prent the wordis
Intill this bill, with will tham still to face,
Quilkis ar nocht skar, to baron far fra bowrdis,
Bot leale, but feale, may haell avaell thy Grace;
Sen lo, thow scho this to, now do hes place,
Receive, and swaif, and haif, ingraif it heir:
This now, for prow, that yow, sweit dow, may brace,
Lang space, with grace, solace, and peace, this yeir.

XXVIII.

'Fresch, fulgent, flurist, fragrant flour, formois,
Lantern to lufe, of ladeis lamp and lot,
Cherie maist chaist, cheif charbucle and chois;
Smaill sweit smaragde, smelling but smit of smot;
Noblest natour, nurice to nurtour not,
This dull indyte, dulce, dowble, dasy deir,
Sent be thy sempill servand *Sanderis Scott*,
Greiting grit God to grant thy Grace guid yeir.'

This Scottish *Anacreon* not only administered advice to his Sovereign, but to *wanton women* and eke to *lusty ladies*, in strains which we should blush to quote.

Clapperton is not more decorous when he relates the *Making of the Lairdis bed*, and an *Aventure on Weddinsday*. The coarseness of the age may be pleaded in behalf of Scott and Clapperton: but *select* compilers should respect their readers and themselves.

Among the anonymous performances of this period, we remark the *Bankis of Helicone*, on account of its uncommon measure. Mr. Sibbald has noted the air to which it is sung. The first stanza runs thus:

'Declair ye banks of Helicone
Parnassus hill, and daills ilk on,
And fountain Cabellein,
Gif ony of your Muses all,
Or nymphis may be peregall
Unto my lady schein,
Or if the ladies that did lave
Their bodies by your brim,
So seimlie were or yet so suave,
So beautiful or trim.
Contempill exempill
Tak be her proper port,
Gif onie sa bonie,
Amang you did resort.'

Wedderburn's *Gude and Godly Ballats* furnish us with a melancholy instance of the low taste of the times, when the adaptation of popular and merry ditties to sacred subjects could operate

operate with success on the public mind. Did those feelings, which could be warmed or invigorated by such stanzas as the following, deserve to be honoured with the name of piety?

'The Sisters Gray before this day,
Did crune within their closter;
Thay feeit ane Freir, thair keyis to beir,
The feind ressave the foster;
Syne in the mirk he weill culd wirk,
And kittil them wantonlie,
Hay trix, trim go trix,
Under the grene-wod trie.'

'Of Scotland well, the Freirs of Faill,
The limmery lang hes lastit.
The Monkis of Melros made gude kaill
On Fridayis quhen they fastit.
The seily Nunnis keist up thair bunnis,
And heisit thair hippis on hie.
Hay trix, trim, &c.'

Of these godly ballads, one begins thus:

'Quho is at my windo, quho, quho,
Goe from my windo, goe, goe'—

and was sung to the tune of

'Wha is at my chamber dore?
O widow arye wauking?'

A second was fashioned to the tune of *Johne cum kiss me now;* and a third to

'The hunt is up, the hunt is up,
And now it is almost day;
And he that's in bed with another man's wyfe,
It's time to get away.'

From such fanatical rhapsodies we turn to the *Battle of Harlaw*, which partakes of the spirit of the old heroic ballad. According to Pinkerton and Ritson, it is a composition of the 14th century; an opinion which we cannot readily embrace, because it contains few obsolete expressions. On the other hand, the precise date of the event (1411), and the frequent allusion to Northern scenery and incident, prevent us from coinciding with the present editor, who conjectures that it refers to the battle of Flodden. In this dilemma, we are tempted to rank it among the numerous class of modern and anonymous imitations of the antient ballad.

James VI. wrote *Recollis and Cautelis* of *Scottis* Poesie, at the early age of eighteen; and poets abounded more in his time that in any of the preceding reigns: but, as many of their

performances appeared after the union of the two crowns, Mr. Sibbald chiefly limits his extracts to the productions of Montgomery, Arbuthnot, Hume of Polwart, Sempil, and the king himself.

The *Miseries of a pure* (poor) *Scholar*, by Principal Arbuthnot, of Aberdeen, are recounted with much truth, but with some prolixity. His *Praise of Women* is more just than poetical; yet a Principal of the present day, if inspired with the same sentiments, would probably express them with less *naïveté*.

The tedious yet well known poem, intitled the *Cherrie and the Slae*, might have suffered much greater abridgment. Montgomery's lighter pieces are not well calculated to excite interest. His *Solsequium* exhibits triple rhymes in the same line:

> 'Lyk as the *dum* Solsequi*um*, with care our*cum*,
> Swa stands with *me*, except I *be*, where I may *se*,' &c.

In his *Thanks for a Summer Day*, Hume presents us with some pleasing images, but without regard to gradation of thought or arrangement of natural objects.

Before we can understand the *Tragedy of Philotus*, (here ascribed to Robert Lord Semple,) we must endeavour to transfer ourselves to the time in which it was written; and, after all, we may perhaps be more inclined to yawn than weep.

Nicole Burne's *Admonition to the Antichristian Ministers of the deformit Kirk of Scotland* is a curious and very barbarous attempt to invest polemical theology with the garments of poesy.—We shall quote only three stanzas, and these by no means the most intemperate that might be selected:

5. 'Sik man, sik maister, as is said,
Sik trie, sik fructe al tyme we sé;
And as your maister's grund is laid,
Lyk do the wallis and byging be:
Father of leyis, stryf and iniquitie,
Tentation, blasphemie, thift, and all the lave,
Sik children has he procreat to be
Duollaris into his Babilon Geneve!

6. 'That chyre of Antichrist and desolation,
That hure of Babylon, and Prince of Atheisme,
That coup of poison for monie realme and nation,
Blasphemaud Christ, levand in Barbarisme;
Counsall that fosteris heresie and scisme,
Witchcraft, adultrie, and may, gif ye will crave,
With all the properties of Sathannis dragonisme,
Place for the Antichrist in speciall is Geneve.

7. 'Mony be fosterit under this huris band,
Divers in manners, doctrine and condition,

Warkmen to Nemrod, quha thocht to reich his hand
Heich to the heavins to have fruition.
Ane tour he buildit for tuition,
From the deluge of watter him to save:
Nemrod is Luther, sone of perdition,
That Romane Antichrist blasphemous knave.'

John Burel's *Description of the Queen's Majestie's maist honorable entry into the town of Edinburgh, upon the 19th Day of May* 1590, labours with details of splendid magnificence. The names of most of the precious stones, not excepting the *percudo* and *triapone*, (which we pretend not to define,) are tiresomely recited; and the arrangement of the brilliant clusters is managed with more profusion than delicacy.

The *Phœnix* and other poems of James VI. will be found deserving of perusal by those who take interest in the history of Scotish poetry and Scotish princes.

The last specimen in this collection is an ample extract from the *Paræsis* of William Alexander, Earl of Stirling, to Prince Henry—'a noble poem,' says Mr. Pinkerton, 'being his master-piece; and a work that does the patron and the poet great credit.' The quoted stanzas scarcely appear entitled to this high character: but they are superior to many of the contemporary effusions, which a sense of duty rather than of taste has induced us to examine.

Prefixed to the Glossary is a dissertation, of which the principal design is to prove that the *Caledonii* and *Picti* were the same people, and that the *Scotti* were synonymous with the *Hiberni*. This hypothesis, which is at least ingenious, was advanced by Sir John Clerk of Pennycuick in 1742, and is here stated for the benefit of those who have no opportunity of consulting the *Bibliotheca Topographica*, in which Sir John's paper is inserted. At this distance of time, and with few authentic historical documents to guide our researches, we shall find it extremely difficult to ascertain the precise distinctions of the different tribes from which the present inhabitants of Scotland are descended. Arguments derived from etymological disquisitions are often plausible, but as often fallacious. We cannot very readily subscribe to conclusions which rest on a forced explanation of the syllable *pit*, prefixed to the names of places in the Lowlands of Scotland. In that district of country, most of the names of towns, farms, and houses, are, obviously, of Gælic origin; and we perceive no reason why *pit* (the Celtic word for a *hollow*) should form an exception. This portion of a compound appellation occurs in many instances in which no vestiges can be traced of *associated villages*, and in which it is not to be presumed that *sowers of wheat* existed a thousand years before villages were known in the Highlands.

An important remark relative to the rhythm of many of the old Scotish and English poems occurs at page xlvi:

'Where the lines in general contain ten syllables, the measure does not, as in modern poetry, depend upon the division of the lines into a fixed number of feet. In the poems alluded to, the number frequently varies; and the syllables do not follow in order according to the modern rhythm of a short and a long syllable alternately, or, of a long and two short repeated. The measure seems rather to be regulated by the division of the time required for recitation of the line, into portions like musical phrases; not necessarily equal in the number of syllables, but requiring an equal period of time for their pronunciation. And it appears also that these portions correspond uniformly with what musicians call *common time*, or *four in a bar*; each line being adapted either to one or two bars.'

Mr. Sibbald farther illustrates this peculiarity of rhythm by musical notation.

In the composition of his Glossary, Mr. S. proposes to have adopted Ruddiman's *alphabetical explanation of hard and difficult words in Gawin Douglas' Translation of Virgil's Æneis*, as the ground-work of his interpretations. He has, however, collected with diligence and discrimination from various other sources; and his list is the most complete of the kind that we recollect, and contains many articles not included in the Chronicle. At the same time, we must observe that it is inadequate to the purposes of minute and satisfactory explanation; that among the *Scotish* words we find *chattels*, *schedule*, *clank*, *clatter*, *fet*, *fling*, *glebe*, *score*, and others which occur in Johnson's Dictionary; that, in the *English* explanations, we meet with *mis-marrowed*, *bing*, *heather*, *crate*, *swirly*, &c.; and that *dryf*, *gudeliare*, *stellifyit*, *nowmer*, *tavartis*, *virid*, *yas*, *ernand*, *furmage*, *garray*, &c. &c. &c. are wholly omitted. *Dowf* is twice explained, and with little difference, except that in the first instance it is given as a form of *deaf*, and in the second as derived from the Teutonic *doof*, which is translated *surdus*. Between these, *Dowless* and *Dowerit*, misplaced in respect to alphabetical arrangement, are inserted.

We have been much pleased with the good sense and accuracy which stamp most of Mr. Sibbald's verbal explanations: for it is seldom that he mistakes the meaning of a word, or indulges in remote derivations, unless when misled by his partiality for Gothic sources. It is more probable that *attamie* (a human skeleton) is a corruption of *anatomy*, than a derivative of *atum* (spirit): for what spirit is there in a skeleton? *Begarit* (stripped) is more commodiously fetched from the French *bigarré*, than from the Teutonic *be-gaeden* (to deck).—*Belly-blind* is said to be equivalent to *hide and seek*: but we are much deceived

ceived if it do not exactly correspond to *Blind man's buff.* We have reason for believing that *Devet* is applied to a thin turf, without any special relation to an oval form. *Dominie* is explained *parson, minister,* whereas it more frequently denotes the *parish schoolmaster* or *precentor.* How *Gile-vat* should be derived from the Danish *gaer* (yeast), we are at a loss to conceive: we find it also written *Gyll-fatt* and *Keel-vat,* which are, perhaps, different forms of *cool-vat,* the cooling-vat.—*Herle* is defined, 'some kind of bird, perhaps a heron:' but is it not the French *harle* (goosander), which Belon, if we rightly recollect, sometimes writes *herle?*—We had noted many similar remarks, but shall no longer detain the reader.

Muir.

ART. III. *Lectures on Comparative Anatomy.* Translated from the French of G. Cuvier, Member of the National Institute, Professor in the College of France, and in the Central School of the Pantheon, &c. By William Ross, under the Inspection of James Macartney, Lecturer on Comparative Anatomy and Physiology in St. Bartholomew's Hospital, &c. 2 Vols. 8vo. 1l. 1s. Boards. Longman and Rees.

THE important and dignified study of physiology is much indebted, for the progress which it has made, to the observation and industry of the comparative anatomist. The most accurate knowlege of the structure of the human body is not, alone, sufficient to explain the nature of many of those functions which it exercises; and it is only by extending our observations to analogous organs in brutes, that we are able to discriminate the constant and indispensible circumstances of organization, from such as are secondary and accidental. Comparative anatomy thus assumes a high rank for interest and utility in the circle of science, and opens an extensive and valuable field of observation to the inquiries of the philosopher. Few men possess the opportunities of prosecuting this branch of knowlege which the author of the present Lectures enjoys; and this circumstance gives a sanction to his work which, we are happy in being able to say, is confirmed by the abilities and industry manifested in the execution of it.

Before we enter on a general view of the Lectures, it is necessary to remark that, though they are nearly in the state in which they were delivered by M. Cuvier, (who does not hesitate to acknowlege them as his own, and to take on himself the responsibility of every assertion contained in them,) we are immediately indebted for them to M. Dumenil, one of his pupils, who published them from his notes, under the inspection and with the complete sanction of his master. It must be ob-

served, likewise, that in the lectures which now appear, the organs of motion and those of sensation only are discussed. In an introductory letter addressed to M. Mertrud, which informs us of these and some other particulars, the author takes occasion to throw out a very ill-founded aspersion against English Philosophers, whom he accuses of 'contemning the labours of foreigners, and esteeming and even consulting almost exclusively the works of their own countrymen.' The charge is not direct, but its application is sufficiently obvious; and it is not an extraordinary one, as coming from a Frenchman, though it is far from being congenial to M. Cuvier's usual candour, liberality, and correctness.

The first Lecture is occupied with general views on the functions of animal bodies, the organs of which they are composed, and the principal differences and relations which exist in those organs. The author objects to the common division of animal bodies made by naturalists, as only being useful for external discrimination, but totally insufficient for the purposes of comparative anatomy. He therefore adopts a classification deduced from circumstances of similarity in the principal organs, and, pursuant to this arrangement, divides the whole animal kingdom into two great families, viz. animals which have vertebræ and red blood; and those which are without vertebræ, and for the most part have white blood.—The vertebral animals are subdivided into such as have warm, and such as have cold blood; and the warm-blooded are again subdivided into mammalia and birds, the cold-blooded into reptiles and fishes.

Animals without vertebræ form a much less regular series than the vertebral. They consist of the Molluscæ; the Crustaceæ; insects; an intermediate class, which comprizes terrestrial worms and leeches; and Zoophytæ. The various subdivisions, made in obedience to the principles here adopted, are given at some length, and are, for the sake of perspicuity, formed into tables at the end of the first volume.

Lecture 2. relates to the organs of motion in general, and considers the nature of the muscular fibre and bones, as well as of the hard parts which supply the place of the latter, the articulations of bones and their motions, and the structure and use of tendons, with the composition of the muscles and their action.—The ultimate parts of muscles are regarded by the author as mere crystallizations of the fibrine or coagulable lymph of the blood, which the muscular structure is endowed with the property of separating and appropriating. Though here, however, M. Cuvier mentions it as a component part of the blood, which requires only repose to make it coagulate, he afterward is induced to represent it as not manifestly contained in either blood or lymph,

lymph, but as being a peculiar product of respiration. Febrine he considers as the substance in which irritability exclusively resides: but at the same time he admits that it only possesses this property when attached to nerves and blood-vessels. The great force which the muscular fibre is capable of exerting, he thinks, is to be attributed to some chemical change in its substance, effected by the operation of nervous influence; which, from many circumstances, but particularly from Galvanic experiments, he is disposed to refer to the agency of an invisible fluid. On the subject of Galvanism, he inaccurately states that its conductors are not in general the same as those of electricity.

The second article treats on the substance of the bones, and the hard parts which supply their place. Here the author describes the process of ossification, and the peculiarities with which it is attended in various kinds of bones, and different species of animals. He cannot determine the manner in which calcareous phosphate is deposited for the formation of bones, but he deems it probable that it combines with the jelly of the cartilage, at the time when the blood is fullest of calcareous phosphate. Among the more remarkable phænomena of osteogeny, or the developement of the substance of the bones, he gives this curious account of the formation of the horns of the Deer:

'These horns, in their perfect state, are true bones both in their texture and in their elements: their external part is hard, compact, and fibrous; their internal part is spongy, but very solid. It has no large cells, no medullary cavity, and no sinuses. It is sufficiently well known what their external forms are, whether in different species, such as the *elk*, the *rein deer*, the *fallow-deer*, the *stag*, the *roe-buck*, &c. or at different ages in the same species. But these objects belong to natural history, properly so called. The bases of the horns adhere to, and form one body with the os frontis, in such a manner that, at certain ages, it is impossible, from their internal texture, to determine the limits between them; but the skin which covers the forehead does not extend further; a denticulated osseous substance, called the burr, surrounds it; there is neither skin nor periosteum on this substance nor on the rest of the horn; on these parts are only to be seen furrows more or less deep, which are the vestiges of vessels that were distributed along their surface when they were soft. These hard and naked horns remain only one year on the head of the stag; the period of their fall is varied according to the species; but when it is near, there appears, on sawing them longitudinally, a reddish mark of separation between them and the eminence of the frontal bone which supports them. This mark becomes more and more apparent, and the osseous particles of that part lose, at last, their adhesion. At that period a very slight shock frequently makes the horns drop off;

off; two or three days commonly intervening between the fall of the one and that of the other.

'The eminence of the frontal bone, at that time, resembles a bone broken, or sawed transversely, and its spongy texture is laid open. The skin of the forehead soon covers it; and when the horns are about to shoot again, tubercles arise, which are, and which remain, covered by a production of the same skin, until they acquire their perfect size. During the whole of that time the tubercles are soft and cartilaginous: under the skin is a true periosteum, in which vessels, sometimes as thick as the little finger, are distributed, and penetrate the mass of cartilage in every direction. The cartilage ossifies gradually as other bones; it passes through the same stages as the bones of a fœtus, or of an infant, and finishes by becoming a perfect bone. During this time the burr at the base of the horn penetrates the indentations through which the vessels pass, and also developes itself. The indentations, by their growth, confine the vessels, and in the end obstruct them. Then the skin and periosteum of the horns wither, die, and fall off; and the bones again becoming bare, in a short while drop off, to spring up anew, and always more considerable in size.'

Shells are described as being composed, like bones, of a calcareous matter uniformly disposed through their whole body, and connected with a gelatinous substance. Some animals, as muscles, have their shells composed of strata agglutinated together like leaves of paper in the formation of pasteboard. At a very early period, there is simply one thin matter: but, as the animal increases in size, new strata are formed on the inner surface of the shell, which gradually extend beyond the edges of all the preceding strata, and add to its size, in length, breadth, and thickness.—Whether this augmentation is produced by developement or by simple juxtaposition, or whether the nutritive vessels deposit the calcareous juice at different points, or that it merely transudes through the skin of the animal, and attaches itself to the perishing strata, are questions on which physiologists are not yet decided.

In the third article, the author notices the various peculiarities in the articulations of animals, which frequently have a considerable influence in their œconomy, by determining the motions of which the bones are susceptible. The suture, which does not occur in man except in the head and face, is the means by which the ribs of the tortoise are articulated into each other, and the vertebræ of the back, in order to form the shell: hence fossil shells of the tortoise have been sometimes mistaken for parts of the human cranium. Several curious species of articulation are mentioned, in this section, as occurring in different animals, when peculiar effects are necessary.

The

The last two articles are devoted to the consideration of the structure and use of tendons, the action of muscles, and to general remarks on the skeleton.

Lecture 3. treats of the bones and muscles of the trunk; the 4th, of the anterior extremity or pectoral member; the 5th, of the posterior or abdominal member; and the 6th, of the organs of motion in animals without vertebræ. From the nature of the subjects of these lectures, it may readily be imagined that much minuteness of description is employed, which precludes analysis, and scarcely admits of interesting abstract.

Lecture 7. relates to the organs of motion in action. The 1st article, which treats of standing, mentions a curious structure in storks, by which they are enabled to pass whole days and nights on one foot, without being fatigued. The articulating surface of their tibia has a projection in it, which, on extending the leg, is received into a corresponding depression in the femur, while at the same time the lateral ligaments keep the joint firm. By these means, the extension may continue without any assistance from the muscles: while in most animals, extension requires a constant muscular exertion: though it is not in general the exertion of one set of muscles entirely, but seems to be effected by very small alternate flexions and extensions. This section also contains several interesting observations on the disposition of parts, in animals which stand on two feet with the body vertical or not vertical, and in such as stand on four feet. Man, it is observed, is the best adapted, from the width of the foot, and the large size of the pelvis, to maintain a vertical position; and this formation is also assisted by the facility with which he can keep his head erect, owing to the position of the *foramen magnum* under the middle of the head. Birds have the principal weight of the body anteriorly, in order to bring the centre of gravity nearly under the shoulders in flying. This conformation, however, makes it necessary that they should, for the purpose of sustaining the same centre with the feet, have a considerable flexion in the *femur* and *tarsus*. The length and flexibility of the neck give them a great facility of varying the centre of gravity, so as to preserve the equilibrium of the body. In sleeping, that they may place the greatest weight above their feet, they throw their head back, and turn it under the wing. Their steadiness, however, is more effectually insured by a structure first remarked by Borelli: which consists in the 'tendons of the flexors of the toes passing over the articulation of the heel, and their union with a muscle which comes from the region of the pubis, and passes over the knee.' By this structure, the mere weight of the body pressing down the legs has the effect of drawing

drawing up the tendons, and making the toes bend, by which means they grasp any twig on which they may choose to perch.

The rema ning articles of this lecture, which concludes the first volume, discuss the subjects of walking, seizing, climbing, leaping, swimming, and flying.

Volume II. is appropriated to Lectures on the organs of Sensation; the first of which, the 8th of the whole series, treats of the head considered as the principal receptacle of the organs of sense.

M. Cuvier attaches considerable credit to various observations which have been made on the connection existing between the intelligence of the animal, and a certain proportion which the size of the cranium or brain bears to the face, to the whole body, or to the whole mass of nerves. An extensive cranium, and small face, are supposed to indicate a high share of intelligence, and these are what man possesses in a pre-eminent degree. The facial angle of Camper is that which best expresses the proportion of those parts, and its relative magnitude has been regarded as the measure of the intellectual faculties. This angle is largest in Europeans; is smaller in Negroes, and gradually diminishes from monkies to the lowest order of animals. In elephants and owls, however, whose frontal sinuses are very capacious, the author remarks that this angle cannot be considered as determining the comparative magnitude of the brain.—The facial angle, it may be observed, is formed by the intersection of a line supposed to be drawn 'along the edge of the upper incisores and prominent part of the forehead,' with another formed 'by bisecting longitudinally a plane passing through the external *meatus auditorii*, and the inferior edge of the anterior aperture of the nostrils.' Nearly similar proportions are found to exist between the area of the face, and longitudinal or vertical sections of the cranium, in different animals.

The remaining part of this lecture is occupied with a minute detail of the several peculiarities in the bones of the head of various animals; after which the author, in the 9th Lecture, enters on the examination of the brains of animals with vertebræ. It is only in the more perfect animals, that the connection of the different parts of the nervous system, and particul rly the presence of its central parts, are absolutely requisite to the existence of its functions.

'The necessity (he observes) of this connection increases in proportion to the magnitude of the common trunk, compared with its ramifications. The more equally the medullary mass is distributed, the less essential is the existence of central parts: animals which have this sensitive substance diffused over the whole body, as is the case

in

in *polyps*, may be divided and subdivided to any degree of minuteness, yet each fragment will be endowed with particular *self-existence*, and become a separate and perfect individual of its kind.'

The origin of the nerves is a point of considerable difficulty to ascertain: but the author thinks that it is much deeper in the substance of the brain than is generally imagined. To the common tunics usually allowed to them, he adds (with some modern anatomists) a membrane, the *neurilema*, which penetrates into the interior of each nerve, and forms *septa* that divide the medullary filaments from each other; and which seems to be no more than cellular membrane, which pervades every part of the body. He conceives that there is no evidence of the nerves being tubular, and considers it probable that nervous influence consists in a matter to which the nerves serve as conductors, while all other parts of the animal body are cohibents.

Considerable differences in appearance, texture, &c. occur in the brains of various animals. The proportional quantity of the cortical substance is greatest in man, and seems to diminish in the cold-blooded animals. It is not known what particular part of the brain is destined to receive impressions: but considerable portions of that viscus have been lost by wounds, without producing any diminution in the sensitive faculty. The pineal gland, and *corpus callosum*, have been regarded by some as the *sensorium commune*: but these parts are not present in all animals.—The cerebellum is common to every one, and may have some claim to be deemed the centre of sensation: but M. Sœmmering is of opinion that a solid body is less adapted to receive impressions than a fluid; and therefore he concludes that the fluid contained in the ventricles answers all the conditions of the problem. Many sympathies, which exist between different parts of the body, are in this chapter traced to connections between the nerves which supply them.

In considering the proportion of the mass of the brain to the rest of the body, M. Cuvier annexes tables, in which those proportions have been determined in a great number of animals: whence it appears that man has, on the whole, the largest brain; and that, when he is surpassed, it is only in such animals as are lean and meagre, as mice, small birds, &c. The proportion of the cerebellum to the brain, and of the whole encephalon to the *medulla oblongata*, have been made the foundations of important deductions by several authors. Sœmmering and Ebel think that the latter may be taken as forming an excellent criterion of the degree of intelligence enjoyed; and they conclude that it is more in favour of the brain in man, than any other animals. From the nature of these deductions, however,

ever, they are to be taken with considerable allowances; and some striking exceptions to them are suggested by the present author.

The concluding portion of this lecture is appropriated to a description of the different parts of the brain in birds, reptiles, and fishes.

Lecture 10. gives a minute detail of the distribution of the principal nerves in animals with vertebræ; and the 11th contains a description of the nervous system of animals without vertebræ, when any could be traced.

We then arrive at the 12th lecture, in which the author considers the organ of vision, and follows its various and interesting peculiarities through different species of animals. He does not admit that Mr. Home's opinion of the manner in which the eye accommodates itself to the different distances of objects can account for distinct vision at every distance, but he does not bring forward any new ideas of his own on the subject. The iris he regards as inirritable in itself, and as obtaining its sympathy with the retina from the brain, since there is no immediate connection between them. Its motions are for the most part involuntary: but some animals afford an exception to this rule, as the Parrot, which can open and shut its pupil at pleasure. The Ray and Torpedo possess a very curious peculiarity:

'In them the superior edge of the pupil is prolonged into several narrow stripes, disposed in radii, and representing together a palm leaf; these shreds, or stripes, are gilded externally, and black internally. In their ordinary state they are folded between the superior edge of the pupil and the virtreous humours: but when we press the superior part of the eye with the finger, they unfold themselves, and cover the pupil like a window-blind. It is probable that in life they close the pupil in this manner, either at the pleasure of the animal, or in consequence of the action of intense light. The *torpedo* can completely shut its pupil by means of this veil.'

Birds have three eye-lids, the upper, lower, and *membrana nictitans*, which last can be used to cover the eye, and in some to look at bright objects through it. It is drawn over the eye by means of two muscles, and returns to its former situation by its own elasticity. A rudiment of this organ is seen in man, which is more considerable in quadrupeds: but, from the want of proper muscles, it cannot completely cover the eye.

The 13th lecture treats on the ear, or the organ of hearing, and contains much minute anatomical description of the different parts concerned in this function in the various tribes of animals. The only part of this organ uniformly present

present in all animals is a gelatinous pulp, which is covered by a fine and elastic membrane, and in which the last ramifications of the auditory nerve are lost.

Lecture 14. respects the sense of touch, and its organs.—Man, it is observed, has this sense more completely than any of the other vertebral animals: but, among the invertebral, it improves in proportion as the other senses degenerate, and in some of them it exists in a most exquisite degree.

'The organ of touch is more perfect, in proportion as the hand is divided into distinct and moveable fingers, which is the reason why man enjoys a considerable superiority over other animals, in respect to the powers of feeling. Monkies indeed have the hand organized like that of a man, but they cannot move the fingers separately, as they have no proper extensor or flexor muscles: besides, their thumb is shorter, and cannot be so easily opposed to the other fingers. It is, however, on this opposition of the fingers that the faculty of seizing the most minute objects, and of distinguishing their slightest eminences, depends. But if the hand of *monkies* be less perfect than that of man in this respect, they have a more advantageous organization of the foot, the toes of which are longer and more moveable.'

It is by the sense of touch that M. Cuvier supposes bats enabled, when blind, to find their way in their flight through winding subterraneous passages; which power is referred by Spallanzani to a sixth sense. In this lecture, the author examines the organization of the skin, and its differences in various species of animals; also of muscles, glands, and coverings, and the appendices which supply the place of fingers in exercising the sense of touch.

The 15th and last lecture is devoted to the organs of smell and taste, which are described as only exalted modifications of the sense of feeling, and as materially connected with each other. Acuteness of smell seems invariably to be proportioned to the extent of the olfactory membrane, and in some animals is possessed in a very extraordinary degree. No use is generally attributed to the nasal sinuses but that of secreting an aqueous humour for lubricating the interior of the nose; since they do not appear to receive any ramifications of the olfactory nerve. It is certain, however, as the author observes, that in animals with the most perfect smell these sinuses are the longest; and hence he conceives that they may be intended as reservoirs for a great quantity of air impregnated with odorous particles.

From this brief summary of the present volumes, which the nature of the subject has necessarily rendered thus limited, our readers will be able to form some idea of their importance. Only two great divisions of the work have hitherto been accom-

plished: but the manner in which they have been executed makes us earnestly wish for the result of the author's researches into the other parts of the animal œconomy. The method which he has adopted is certainly that which is best fitted for the prosecution of his subject: but when the plan is completed, it would be desirable to have a general account, selected from it, of the principal peculiarities belonging to certain descriptions of animals, in order to bring forwards at one view the more important circumstances of their organization.

Yell.

ART. IV. *The Outlines of the Veterinary Art;* or the Principles of Medicine as applied to a Knowledge of the Structure, Functions, and Œconomy of the Horse, the Ox, the Sheep, and the Dog, and to a more scientific and successful Manner of treating their various Diseases. The whole illustrated by Anatomical Plates. By Delabere Blaine, Professor in Animal Medicine. 2 Vols. 8vo. 1l. 5s. Boards. Longman and Rees.

WE find some degree of difficulty in reconciling the title assumed by this author, to any acknowleged standard of medical rank. Professor is a high sounding word; and though it is not, we presume, intended to mean any thing higher than practitioner, it nevertheless conveys the idea of a more than ordinary share of erudition and consequence. Animal medicine, also, is not without a portion of learned obscurity attached to it, and might naturally be understood to apply to the diseases of the whole animal creation, if we were not informed that the author devotes his attention exclusively to those of the horse, the ox, the sheep, and the dog.

This extensive work (which consists in the whole of above 1300 pages) is divided into three parts. The first gives a general view of the history of medicine, both human and veterinary, and of the history and elements of chemistry and comparative anatomy; the second is confined to the anatomy and physiology of the horse; and the third treats of the causes, symptoms, and cure of the diseases of the horse, ox, sheep, and dog. In the execution of this comprehensive plan, the author upon the whole deserves considerable credit: but we must not forbear to add that his digressions are too frequent, and that he is often unnecessarily prolix.

In the article appropriated to the history of veterinary medicine, Mr. Blaine takes a retrospect of the progress of this art from the time of the Greeks; with whom it was in so much estimation, that its practice was sometimes blended with that of the physician. Vegetius, who lived about 300 years after

after Christ, is considered as the veterinary Hippocrates; and his work, *de arte Veterinariâ*, was the oracle of many succeeding ages. The greatest number and the most valuable treatises were, however, reserved for the 18th century, when the importance of this subject began to be duly estimated: but it was not till the establishment of the Veterinary College, that, in this country, a regular and systematic attention was given to the art, and such a degree of respectability annexed to the study and practice of it, as was sufficient to make it an object of attention with men of education.

The chapter on Chemistry contains little more than an explanation of some general terms, with references to a few works adapted to the study of its principles, to which the author recommends the Veterinarian to pay particular attention. Some of the more striking peculiarities of the great divisions of animals are given, in a very general way, in the chapter on Comparative Anatomy; after which Mr. B. proceeds to one of his more material objects, the examination of the structure, functions, and œconomy of the Horse. These subjects he treats at very great length, about one half of the whole work being appropriated to them: but, as he informs us that his anatomical observations have been deduced from actual dissection, they may be regarded as particularly worthy of notice, though they do not afford much opportunity of analysis or abstract. The 1st section is occupied with an account of the external formation of a horse, and the objects to which it is necessary to attend in forming a judgment of this animal. The judicious management of the bridle is strongly maintained, as of great advantage for keeping up his spirit and preventing fatigue. 'By means of the bridle,' says the author, 'you converse with your horse;' and by properly managing it, 'different sets of muscles are alternately called into play, the horse is at one time pressed forwards with the legs and a loose rein; at others, his centre of gravity is changed, and the principal action thrown on the hinder extremities, thus relieving the fore legs which were before principally concerned.'

In the chapter on Zoology, the author gives an account of the mode of ascertaining the age of horses, by the teeth: but, in order to make it intelligible to those of our readers who have not been accustomed to horses, we must premise that *Nippers* signify *incisores* or *cutting teeth*, and *Tushes* the *cuspidati* or *eye-teeth*, while the grinders have their ordinary import:

'A colt is usually foaled with six grinders in each jaw, three on each side.

'In ten or twelve days he puts out two nippers in front, above and below.

'In a fortnight after, the two middle ones appear; and in two or three months from this, the corner nippers are pushed out.

'From this, till he is a year old, no great change takes place, except that the cavity in the nippers begins slightly to fill up, and appear worn, and the neck of each tooth is particularly distinct. He has likewise now four grinders on each side above and below, three of the milk set, and one permanent.

'At a year and a half the cavity in the nippers is nearly filled up, and he has now three milk, and two permanent grinders in each jaw above and below.

'At two years, what little remains of mark were in the nippers is now effaced, and they appear like the same teeth in an eight year old horse: at this time likewise, the first milk grinder above and below falls.

'About two years and a half, and always before he is three, the two front nippers fall out, and, as the permanent ones are some little time coming to perfection, a colt experiences some difficulty in grazing: it might be proper, therefore, at those times, to give him some cut food.

'Between the third and fourth year, usually about three and a half, the two next nippers appear above and below, and the second milk grinder disappears about the same time, leaving him now six molar teeth on each side above and below, one colt, and five of the permanent set.

'About four and a half, the two corner nippers fall out to give place to the last set. The last milk grinder likewise does the same, and soon after the tushes appear. From this time he is no longer called a *colt*, but a *horse:* and if it is a female, on the falling of the corner nippers, she drops the name of *filly*, and assumes that of *mare*. It is about this time a horse is supposed to be becoming useful, arriving at his strength, and being capable of enduring some fatigue; and, as till this period, he is objected to for the purposes of utility, so it becomes a matter of study with dealers possessing colts, to make them appear older than they are really. It is, therefore, very common for them in a promising well grown colt, less than four years old, to draw out the corner milk teeth, on which the horse teeth below appear soon after; the reasons for which we have before explained: they likewise, at the same time, cut the bars to produce the tushes; and when such a colt is docked and nicked, it is not easy to detect the deception: but if to an examination of the usual appearances, is added an observance of the grinders, the imposition may be discovered: neither can the animal gain the true appearance of the age they wish, unless the front nippers appear filling, and the corner ones are nearly equal with the rest.

'At five and a half, in a natural state, the internal wall of the corner nippers is on a level with the rest, and the tushes are compleatly come out, which now present a pointed body curved inward, with the outer surface round and smooth, but the inner surface concave and grooved.

'At six years old, in general cases, the black mark or cavity in the two front lower nippers, which was before wearing, now becomes completely effaced.

'At

'At seven the same mark or cavity in the two next, or intermediate teeth of the posterior jaw, likewise is completely worn out, and the tushes appear something blunted. If a horse has been early and hard rode, he has usually windgalls, knuckles over, or has splents or spavins.

'At eight, the cavity in the lower corner teeth is lost, and now a horse is said to be aged, and to have lost his mark. But these cavities in the upper nippers are found to disappear more slowly, and at eight when the whole of the others have become effaced, only the two front upper ones are filled.'

Some other distinctions are annexed, which may serve to discover the age of a horse after this period: but they are admitted by the author to be very uncertain.

There are a few peculiarities in the structure of the horse, which we shall briefly notice. Like many other animals, he has a *membrana nictitans*, or third eye-lid; which is a firm cartilaginous body, situated at the inner canthus of the eye, and capable of being brought forwards by the action of the retractor muscle. By farriers, it is called the haw, and is sometimes ignorantly cut off in ophthalmia; when, as it often happens, it is brought farther forwards than usual in order to keep off a part of the light. The eyes in horses are particularly liable to disease, and much judgment is necessary to determine when they are in a state of health.

The *stomach* is small, compared to the bulk of the animal, and hence he requires a frequent supply of food, and the greater part of the function of digestion is carried on in the intestines.—At the upper orifice of the stomach, the muscular fibres form a kind of sphincter, which prevent the regurgitation of food, and are therefore the cause of his not being able to vomit. The inner covering of this organ is composed of a cuticular and villous portion. The cuticular portion extends over nearly one half of the stomach, taking in the first part of it, or all its greater extremity. 'It is peculiar to such animals as appear destined to live on grain, as horses, asses, rats, and mice, and forms a third species of stomach, between the true membranous one of graminiverous animals, and the muscular of the carnivorous tribes; and it may be considered in a slight degree as a species of gizzard, resembling the structure of those animals, as fowls, who have organs to make up for the want of teeth.' The villous or sensible part appears in folds, which form a species of valve at the pylorus or lower orifice. On both of these coats, is frequently found a species of worm called a *bott*, supposed to be the larva of the *œstrus equi*, a peculiar kind of fly.

'These animals attach themselves by two tentacula or hooks situated at their smaller end, and which hooks are so inserted into the

substance they attach themselves to, as to require no farther exertion of the animal to keep themselves firm in their situation: from this it is that when dead and forming a preparation they are seen adhering as firmly as ever for years afterwards. Their body is a long oval, of a redish colour, furnished with 11 or 12 circles surrounded with strong hairy processes pointed towards the truncated extremity or large end. Naturalists have differed about the situation of their mouth, but La Fosse and Mr. Clark both describe it as situated between the tentacula.'

The *cæcum* appears to be an important organ in the horse, destined to answer the part of a second stomach.

'The food, or more properly the macerated mass of the small intestines, mixed with the biliary and pancreatic juices, here undergoes some farther change; and the cæcum has an evident structure, favourable to its detention within it, and to the circulation of this mass throughout all its parts. It has two blind ends, one of which forms its basis and near to which enters the ilium; the other forms its apex and extends up towards the diaphragm. From one part of the basis the colon commences, but it commences by a very contracted portion; and this contraction, it is evident, is for the purpose of preventing the entrance of the contents of the ilium, till they have passed through the cæcum.'

The horse has no gall-bladder, his bile being carried by the hepatic duct into the duodenum.

Mr. B.'s description of the foot is given at considerable length, and for this part the author appears to be much indebted (not without acknowlegement) to Mr. Coleman. In the chapter on shoeing, the various shoes which have been recommended are noticed, and among them that of the Veterinary College: but the author does not give a decided opinion respecting that which has the best claim to general adoption, though he seems to prefer the last mentioned.

The concluding part of this work treats on the Practice of veterinary medicine; in which, as Mr. Blaine seems to speak from ample experience, his observations are likely to be correct and important. In the section on purging, he makes some observations with which we shall conclude our extracts.

'There is but little analogy between the horse and man in this evacuation. A want of this knowledge has led persons into improper conclusions, and very improper administrations. Substances that are brisk cathartics to the human intestines, have little effect on the horse. Jalap is a remarkable instance of this; hence the folly of adding this substance to the purges of horses, as is usually done. The next consideration is that from the increased track of intestines, and their increased dimensions, but more particularly from their not being assisted by an erect position, they are more irritable in the horse than the human; and hence one dose of physic weakens a horse more than three in a man, and therefore great caution is necessary in its administration.

stration. A third consideration is, that more is necessary to purge a sick horse than one in health. This may appear strange, but is easily accounted for. The horizontal situation of the body, and the long track of intestines; the largeness of the cæcum, and the particular entry of the ilium into it, is the reason that cathartic medicines are not hastily acting, and the intestines require to be put into motion by exciting some degree of irritability in them, or by rousing them into action by a greater determination of blood to them: this is done by exercise; and which is found to have such an effect, that double the quantity of aloes that will purge a horse when exercised, would not produce a stool without; and hence in sick horses, where exercise would be improper, the quantity must be much increased. It is therefore necessary to remember, that a larger or a less quantity of any purging matter is found to irritate the bowels in proportion to the quantity of exercise used; but this in my opinion should never exceed walking exercise, and that not longer than three hours in the day; an hour in the forenoon, an hour at noon, and an hour in the evening. If the horse is very strong and has been found to be worked with difficulty on former occasions, an hour and a half may be allowed; but as soon as he purges freely it should be discontinued.

'A fourth consideration in purges is, that by being drastic they frustrate their own end; for they weaken the body and encourage disease, instead of strengthening it, and removing disease. The strongest horse should never have more than eight drams of aloes; few require more than six; many are purged with four. Horses are killed very constantly by too strong physic. Nothing is a greater proof of the folly and barbarity of this custom, than that a horse is generally considered as incapable of working after physic in less than a month. A horse should receive all the benefit of physic, and yet be as fit to work in three or four days from its *setting*, as at any period of his life.

'A fifth consideration of great moment is, that no purging medicine, particularly of the active kind, should ever be given to a horse in health, without his being previously prepared by bran mashes, which soften the fæces and give a tendency to an easy removal; for as we have shewn that the cæcum and colon retain the food a great length of time lodged within their cells in hardened masses; so if by a drastic purge the small intestines are irritated to an hasty expulsion, the large intestines not being yet influenced to this, the fæces accumulate and inflammation follows: and when horses die of strong physic it is always found to have inflamed the large guts more than the others.

'A sixth consideration is, that purging only acts by depriving the blood of its more watery parts; therefore no notion of evacuating humours, or cleansing the blood, should ever be formed. Humours, according to the idea generally formed of them, never exist; and the blood as a living fluid cannot be materially altered without death. Nor is the fat ever brought away by the intestines: what appears sometimes like it, and is so considered, is nothing more than the effects of inflammation brought on by excessive purging, and which is always dangerous.

'Purging makes horses lean, because it stimulates the absorbents to repair the loss of the blood by taking up other fluids of the body; hence purging lessens most of the secretions.

'Physic I would recommend to be given thus: In the morning it is to be administered, let the horse fast from nine till twelve o'clock, or from ten to one; then give him one or two locks of hay (two general handfuls), after which give the ball with a hornful of warm ale or gruel; fast one other hour, when permit him the moderate use of hay: all his drink should be warm, and he should have walking exercise during the day, and a mash at night: early on the following morning let him be exercised for an hour, or a half, but only briskly walked: pursue this mode at intervals till he purges, but be careful of exposure to the cold: he should if the weather is severe be walked with body cloaths on, and the stable be cooled for his reception, if the difference of temperature between the air and stable is considerable.'

This publication is illustrated by nine anatomical plates: of the engraving of which the author himself speaks modestly, but the correct drawing of which he can venture to assert, since they are his own delineations from actual subjects.

Yell.

ART. V. *The Defence of Order*, a Poem, by Josiah Walker, A.M. 2d Edit. Crown 8vo. pp. 176. 6s. 6d. Boards. Longman and Rees. 1803.

THE *Defence of Order* seems to promise nearly as much poetry as *an Apology for the Bible*, or, *an Act to prevent mutiny and desertion among his Majesty's forces*. A grave deportment, it will be said, befits the "muse of order;" and, doubtless, her chastened strains reject the bold excentricities and exalted frenzy of the lyric lay. In the present instance, we could have gladly welcomed a more abundant portion of philosophy, and also of poetical invention; neither of which is incompatible with method and the well-being of society. Instead of descanting on the sublime arrangement and harmony of the universe, and tracing the principles of individual and social peace to their eternal sources of truth and virtue, this bard has generally contented himself with *doing into verse* those declamations against the French revolution, and those encomiums on our late rulers and our gallant commanders, which newspapers, political pamphlets, and fast-day sermons were accustomed to administer to the public with the overflowings of generosity. Mr. Walker, however, occasionally digresses, to favour his readers with his opinion of Mr. Fox and the whig club, and to blazon the names of Athol, Graham, and Hay with those of Pitt and Howe, Melville and Duncan, Nelson and Carew, the "king of the beggars." To the latter, much praise is ascribed in one

original

original line, 'Unfading wreaths unfinished daring won.' Though this may sound rather *un*poetical to practised ears, we should reflect that the scene of the hero's achievements is laid at Tortona, and that his eulogist very properly aimed at a classical imitation of the Italian *concetto*,—a nicety in fine writing which is probably included under Horace's *callida junctura*. Indeed, our poet betrays a constitutional partiality to the prefix *un*. Thus he prefers *unbloody* to *bloodless*, improving, in course, on Shakspeare's *unbloodied;* and he adopts the verb *unprison*, which is certainly as allowable as Donne's *unprisoned*.

With one or two exceptions, Mr. W.'s rhymes are laudably correct: but *assert* and *exert*, *elect* and *sect*, *relax* and *wax*, are grating terminations. *Fanatic* is misaccented; the illustrious Grahame is defrauded of a syllable which of right belongs to him; and the *horizon*, though somewhat reluctant, consents that every skilful reader of *the Defence of Order* may be allowed to quash the first letter of its name.

That the dulcet harmony of three entire parts might not produce a cloying monotony, the author has, with much taste and judgment, and at the proper intervals, inserted such lines as the following:

> 'Still shall the armourer's glowing anvil ring.'

The sound is here an echo to the sense; and, by a happy figure of speech, the anvil is said to glow, instead of the heated iron.

> 'The lessening layers by those beneath sustained,'—
> 'Nor breathed to sift the vast event they praised,'—
> 'Too glorious shone its bright new-risen glare,'—
> 'Despised the frozen statesman's starch controul.'—
> 'Yet life, through hair-breadth chances, scarce secured.'—

Hair-breadth chances, Treason's friends were up, no meddling flappers need, yourselves be judge, &c. are expressions beneath the dignity of serious poetry; and a slight reduction of the measure would render the ensuing couplet truly Hudibrastic:

> 'Self-doomed, in Mincio's leagured towers, to feed
> On stinted portions of his butchered steed.'

Coercion's harsh restraint, its bright glare shone, &c. are feebly pleonastic; while we labour for the meaning of such phrases as *to hint into hatred, to promote a patch*, &c. The *pregnant monster of the foe* is not sufficiently defined: a note induces us to guess at Jacobinism, though the sequel of the poem rather points to a non-descript fiery dragon, which stretches from Malta to Ireland; and, compared with which, Pontoppidan's Kraken is an invisible animalcule. Had Mr. W. observed the

excellent advice which Addison bequeathed to writers, we mean that of trying their figures by the test of the pencil, he would probably not have talked of *sapping the central column of the state in the hearts of the people;* nor have exposed monarchy, like a flimsy bauble, on the top of a pyramid *made firm and stedfast by its native weight;* nor have sung of a hero *thridding* (like a needle) *the centre of the foe;* nor of a *star twisting destinies*, like a bundle of hemp.

While, however, we object to the plan of this publication, and to blemishes in the execution, we have been gratified with passages of less questionable merit. Such is most of that animated speech which her guardian angel addresses to France:

'Does terror yet,' she cries, 'my soul entrance?
Or can it be?—and do I gaze on France?
Is this the land of sprightly-smiling ease,
Where all, to purchase pleasure, strove to please?
Where gay urbanity, and social sport,
Brightened alike the cottage and the court?
Where polished joys could soothe the heart of *toil*,
And love and laughter every grief *beguile*?
Where strangers flew, to drop the load of care,
Feel kinder suns, and breathe a softer air?
'Now dim eclipse my lost dominion shades,
Whose trembling sons suspicious fear invades,
As through the gloom, like restless ghosts, they flit,
And on their brows dismay and sadness sit.
All joy is hollow here.—Theatric crowds,
Mid pealing plaudits, drear reflection clouds.
Mirth, forced by starts, and laughter, madly feigned,
Reveal a heart, by inward anguish pained.
'As o'er the land my eyes, delightless, range,
They mark a general damp, a cheerless change.
The villa frowns, in sombrous ruin waste,
So late the scene of elegance and taste.
No rustic *fete*, no hospitable fare,
No bounteous dame, no liberal lord, is there;
Gay, though the grove, no white-robed damsels glance,
Light, on the lawn, no lively peasants dance;
But savage Hate, and vengeful Rapine, brood
In chambers, slippery with their owners' blood;
Whose vassals, ruled by lords of meaner name
(Their pastimes fewer, but their toils the same),
See to the camp their blooming striplings borne,
And, mocked with freedom, are not free to mourn.'

We regret that our limits prevent us from transcribing the whole of this speech.

The poet's tribute to the memory of Abercrombie will not be found altogether unworthy of its subject:

'There, with the foremost of his warriors mixed,
Deep, in his side, the fatal bullet fixed,
While, ebbing fast, the vital fount declines,
A sun, half set, brave Abercromby shines:
Forgetting still, till each assailant fly,
His sole remaining task is but—to die.
—An easy task, where all within is pure,
Each tenet fixed, and expiation sure.
No deathbed care his settled soul requires,
Who to the grave, as to his couch, retires,
And with his God the grand account can leave,
Arranged and balanced on the battle's eve.
'Illustrious shade! how soft is thy repose,
Honoured in life, and envied in its close!
Who would not gladly, greedily resign
The dregs of being, for a death like thine?
A death, to man not once in ages given,
And, like translation, husbanded by Heaven!
'Twas thine to mark, as, from the pure expanse,
Thy soaring spirit cast a downward glance,
Applause and grief, in mingled murmurs, breathe
Round the wide circle of the orb beneath;
Branched o'er the globe, to hear thy country pour
One general sigh, from Nootka to Mysore;
To see its disk grow dark, with funeral gloom,
Man thy chief-mourner, and the world thy tomb.
'Thou bad'st the olive from thine ashes grow,
That shelters nations, and suspends their woe.
Oh! may the tears, that dew its sacred roots,
Prolong its fragrance, and preserve its fruits!
Oh! may the land, which fondly decks thy bust,
Like thee be wise, magnanimous and just;
Let streams of bliss to rivals freely flow,
Nor build her comfort on a neighbour's woe.
Prompt, in herself, as in her foes, to check
Power's first abuse—ambition's cloudy speck;
Alike ashamed to act, or suffer, wrong:
To crush the weak, or crouch beneath the strong;
At once in mercy, and in might to shine;
—These ancient virtues, Albion, still be thine!
By these, if these avail, maintain thy peace;
If not—'Tis God who bids the blessing cease.
'And oh! through peace or war, may Freedom shed
Her saintly halo round thy sacred head,
With thee, when driven from every harsher clime,
Her dwelling fix, thy guardian power sublime!
As shines the soul, with unextinguished flame,
Bright, through the ruins of its crumbling frame,
And slowly creeps along the ebbing veins,
To the last spot where vital warmth remains.

Oh!

Oh! thus may Freedom's lofty spirit tend
Thy lengthened path, and with thy being blend;
Assuage (for mortal thou) the dying throe,
Urge thy last pulse, and in thy ashes glow.'

We hear with some concern that the author, who seems to possess an elegant and enlightened mind, is collector of the customs at Perth. Till promoted to some situation more congenial with the feelings and habits of a scholar, let Mr. Walker think of Adam Smith and Robert Burns, and be comforted.

We cannot close our account of this small volume without remarking that it is printed at the Ballantyne Press, which has been recently established at Edinburgh, and which promises to restore the reputation of Scottish typography.

Muir.

ART. VI. *St. Clair;* or, the Heiress of Desmond. By S. O. 12mo. pp. 248. 4s. Boards. Highley. 1803.

THE hero and heroine of this attractive little volume unite to the culture of taste and intellect the finest sensibilities of the human frame. Accident brings them together; congenial sentiments create friendship; and friendship gives birth to warmer emotions:—but Olivia is the betrothed bride of Col. L—, whose cool virtue had gained her esteem rather than her love. After many and painful struggles, she consents to a parting interview with St. Clair, the owner of her affections; when, secretly apprized of the appointment, the Colonel invades their privacy, and St. Clair falls by the hands of the man whose happiness he had thus for ever destroyed. Olivia recovers from the shock, only to die of a broken heart: but, in a letter addressed to her father, she feelingly avows her errors and misfortunes, and traces them to those circumstances of education and character which she hopes may extenuate, though they cannot justify her conduct.

Such is a faint outline of this simple story. To dwell on its details, or to select its most striking passages, would carry us beyond the bounds which the plan of our undertaking assigns to such publications: but we shall give a short exemplification of its composition by transcribing the following paragraphs, which we select from a regard to brevity rather than to superior merit:

'I have always observed, in the course of my little reading, that those women who governed the hearts and understandings of men with the most unbounded sway, owed their power less to the witchery of beauty, than to strength of mind and cultivation of talents. Aspasia

Aspasia * was no longer young, when Socrates became her disciple, and imbibed the principles of the *philosophia amatoria* at her feet, and when Athens was governed by her decrees through the medium of Pericles. Corinna, of whose talents we read so much, and of whose beauty we know so little, presided over the studies, as well as the heart of Pindar. The abilities of Catharine raised her from a cottage to a throne. Maintenon, in the decline of life, had more power over the heart and councils of Louis Fourteenth, than La Valliere in all the attractions of youth, or Montespan in all the splendour of beauty; and, if we are to credit the assertions of Dio, the only gallantry the voice of scandal could lay to the charge of Cicero, was his attachment and literary correspondence with Cæsellia, a female wit, and a philosopher of seventy: and this, I believe, is bringing as strong an argument in favour of my position as could be derived. A woman merely beautiful may attract; a woman merely accomplished may amuse, and both united may produce a transient fascination; but it is sense and virtue only that fasten on the mind: if to these precious qualities are added a certain refinement and elegance of taste, and a certain delicacy and elevation of sentiment united to animation of temper and softness of manners, the power of their possessor becomes altogether irresistible; it is acknowledged by the heart, it is ratified by the understanding, and it exalts every delight the senses can bestow. I always thought this, but I can now aver it from a sweet, but, I fear, a fatal experience.'—

'When my feelings had encountered any little trial, when the independence of my spirit shrunk beneath the attack of oppression, and my warm heart chilled to the freezing blast of unkindness or neglect, my harassed thoughts had still one sweet refuge to fly to, and found the idea of Olivia. At night when I sought my comfortless pillow, when memory threw her shadows on my mind, and reflection wearied me by her cogitations, I invoked the spirit of repose, and it descended on my soul in the form of Olivia; and when I awoke with the first beam of the morning, I said, "Perhaps in a few hours I shall see her —I shall hear her." My spirits renovated in the delightful conviction, and my mind was armed against all the contingent evils of the day: but now I must, I ought to learn to forget her. "Should you ever forget me, St. Clair," said she to me the other day, "it will be a heresy against the omnipotent power of sympathy."—

'Gracious Heaven! is it for man, weak man, trembling in the consciousness of his own imbecility, to bear down upon the tottering steps of his weaker brother? and should not every generous sluice of pity and toleration be opened in his bosom, for the fallibility of that creature whose nature he wears, in whose frailties he participates, and to whose errors he is liable? atoms that we are in the boundless space of the creation, surrounded by mystery, involved in uncertainty; knowing not from whence we came, or whither we shall go; beings of an instant; with all our powers, all our energies hastening to de-

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' * The Samian war was undertaken by Pericles at the instigation of Aspasia.'

cay!—

cay!—is it for us, my dear friend, to assume the right of umpire, and refuse that mercy to each other, which we all look for in common to Him who is himself perfection?"

In a performance which recalls the talents and the style of Goethe and Rousseau, we are not willing to remark on trifling defects. It cannot, however, escape the discerning, that the composition of this affecting tale sometimes betrays symptoms of haste or negligence; that the frequency of classical and learned allusions is scarcely consistent with the language of passion; and that the charm of animated and glowing diction is occasionally broken by verses not worthy of publication.

We would ask the lovers of consistency, why does the pure Olivia so soon forget her first act of dissimulation in the sound of her harp? Why does the generous and resolute St. Clair not manfully resist the approaches of a baneful and unlawful passion? Why did he not tear himself from the precincts of Desmond Abbey, before he converted that chearful mansion, in which he was ever a favoured guest, into a scene of wretchedness? Why did he not ramble among the mountains of his beloved Swisserland, till dangerous impressions had resumed the character and the serenity of friendship? When she yielded to his infatuated importunities, did not his Olivia emphatically predict her own destruction? Had the barbarian the heart to accelerate her doom?—These are questions which critics may propose, but which lovers must resolve.

The strict moralist will probably deprecate the dangerous effects of such productions as that which we have been considering: but its character is of too refined a cast to allure the vulgar; and it exposes the danger of allowing sentiment to gain the ascendancy over reason. The children of unsophisticated virtue will doubtless close the eventful recital, with confirmed resolutions of guarding against the seducing influence of romantic sensibility, while they drop a tear over its ruined but amiable victims.

Muir.

ART. VII. *Hosea.* Translated from the Hebrew, with Notes explanatory and critical. By Samuel (Horsley) Lord Bishop of Rochester*. 4to. pp. 280. 1l. 1s. Boards. Robson.

LEARNING and industry cannot be better employed than in elucidating the sacred writings, and it is highly honourable to the age that these qualities are displayed by individuals possessing dignified and opulent situations in the Church.

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* Now Bishop of St. Asaph.

Such

Such examples, it may reasonably be presumed, will materially promote the study of biblical criticism among the clergy, and contribute to their more intimate acquaintance with those very antient records, which form at once the sources of history and the origin of our faith. If these writings be, from the very circumstances of the case, involved in obscurity, they are nevertheless worthy of being explored; and in proportion as the language in which they were originally written is cultivated by us, together with those sister languages which still prevail in the East, will be the probability of our arriving at the most satisfactory knowlege of their contents. The difficulties attending this line of study have hitherto operated as such discouragements, that the O. T. still remains imperfectly illustrated, and commentators in general have done little more than copy one another. We therefore congratulate ourselves when we meet with authors who are superior to this servility, and whose acquirements and strength of mind are adequate to the great task which they have undertaken. When we are summoned to attend the march of a Lowth and a Newcome, or of such opposite theologians as a Horsley and a Geddes, through a portion of the antient Scriptures, we are sure of having our faculties exercised, of being presented with new views, and of obtaining some accessions to our knowlege. Though on many occasions we differ *toto cœlo* from the R. R. critic whose labours are before us, we respect his great talents and extensive erudition; and we beg to offer him our acknowlegements for the rich gratification which we have received from his translation and illustrations of Hosea.

This sacred writer, who was born more than 750 years before the Christian æra, began to prophesy in the days of Jeroboam the second of that name, king of Israel, and continued in this office through the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Different periods have been assigned for the duration of his ministry: but Bishop Horsley is of opinion that it could not have been less than 68 years; and that, since at its commencement he was of sufficient age to choose a wife and to marry, he must have lived to be extremely old. The length of his life, however, it is of little importance to ascertain, compared with his character as a prophet, and the subject of his predictions; for information on which particulars, we may refer to that book which makes the first of the twelve minor prophets. Here what do we observe but the extreme profligacy of the whole Jewish people, including the kingdoms of Israel and Judah; with the intrepidity of the prophet in reproving their vices, and warning them of the impending judgments of God? The debauchery which

accompanied idolatry operated as a powerful inducement with this gross and sensual people to quit the service of Jehovah, their God, and to forget his wonderful interpositions for their deliverance and advancement: but this conduct was as impolitic as it was immoral. It split them into parties, as well as enervated their character; and, as union and national energy were essential to render them in any degree a match for their more powerful neighbours, their impiety and vice thus exposed them to almost immediate punishment. The prophet Hosea, in the name of God, endeavours to awaken his countrymen to a sense of their crime and of their danger, and predicts the miseries to which their sins were exposing them. He takes no very extensive range. He does not wander, as the Bishop observes, 'like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations; nor like Daniel does he meddle with the revolutions of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishment, and her pardon.'

We agree with Dr. Horsley is this account of the object of Hosea: but, after having carefully perused the whole book, with the Bishop's notes, we must confess that we have found no reason for believing that the scope of his predictions is of that extent which he describes; nor that they contain any allusion to 'the calling of our Lord out of Egypt, to the resurrection on the third day, or to the final overthrow of the Antichristian army in Palestine.' It is admitted that we have 'nothing in him descriptive of the events of the interval between the two advents of our Lord;' and instead of saying that there is 'nothing *diffuse* and *circumstantial*, upon the great and interesting mysteries of the Incarnation and Atonement,' it ought to have been remarked that the utmost ingenuity would vainly exert itself to discover any passage containing the slightest allusion to them. Hosea was a Jew; and he so entirely confines himself within the pale of Judaism, or restricts himself to a discussion of the interests of the Jewish people, that it may be questioned whether those passages which the Bishop represents as containing 'clear notices of the universal redemption,' ought to be thus interpreted.

Through the mouths of the Prophets, Jehovah speaks of himself as employing similitudes in their ministry; and that of Hosea commences with an act which, in its several parts, was representative or emblematical of the privileges, character, and destiny of the Jewish people. We are inclined to believe, with the R. R. translator, that the prophet's marriage was a real transaction, and that the phrase, 'a wife of fornications,' describes her character previously

previously to the prophet's connection with her. The parallel between the carnal and the spiritual marriage will not hold, if we suppose the woman to have been innocent at the time of her union with the prophet, and afterward corrupted; for it is justly remarked that 'God's marriage with Israel was the institution of the Mosaic covenant at the time of the Exodus; but it is most certain that the Israelites were previously tainted, in a very great degree, with the idolatry of Egypt; and they are repeatedly taxed with this by the Prophets under the image of the incontinence of a young unmarried woman.'

Three children were born after this marriage, the first of whom is supposed to be the prophet's son and the two others to be bastards. Their names Jezräel (*seed of God*)—Lo-ruhamah (*not-beloved*)—and Lo-ammi (*no people of mine*) are regarded as descriptive of character, and as designating certain distinct portions of the Jewish nation. We cannot enter into the Bishop's explanation of the particular circumstances to which these appellations allude, but shall transcribe his general view of the subject:

'From a view of the wife of fornications and her three children, the general subject of the prophecy appears by the manner of its opening, to be the fortunes of the whole Jewish nation in its two great branches; not the particular concerns (and least of all the particular temporal concerns) of either branch exclusively. And to this grand opening the whole sequel of the prophecy corresponds. In setting forth the vices of the people, the picture is chiefly taken, as might naturally be expected, from the manners of the Prophet's own times; in part of which the corruption, in either kingdom, was at the greatest height: after the death of Jeroboam, in the kingdom of Israel; in the reign of Ahaz, in the kingdom of Judah. And there is occasionally much allusion, sometimes predictive allusion, to the principal events of the Prophet's times. And much more to the events in the kingdom of Israel, than to those in Judah. Perhaps, because the danger being more immediately imminent in the former kingdom, the state of things in that was more alarming, and the occurrences, for that reason, more interesting. Still the history of his own times in detail, in either kingdom, is not the Prophet's subject. It furnishes similies and allusions, but it makes no considerable part, indeed it makes no part at all, of the action (if I may so call it) of the poem. The action lies in events beyond the Prophet's times; the commencement indeed within them; but the termination, in times yet future; and, although we may hope the contrary, for aught we know with certainty, remote. The deposition of Jehu's family, by the murther of Zedekiah, the son and successor of Jeroboam, was the commencement; the termination will be the restoration of the whole Jewish nation under one head, in the latter days, in the great day of Jezräel; and the intermediate parts of the action are the judgements which were to fall, and accordingly have fallen, upon the two distinct kingdoms of Israel, and Judah, typified by Lo ruhamah and Lo-ammi.'

Though much of the obscurity which exists in the book of Hosea arises from its style, we cannot coincide with this learned critic in attributing it solely to this circumstance. The argument may be considered as one from the beginning to the end: but the addresses to the Jewish nation appear to have been delivered at different times; and if we could obtain the chronology of these distinct effusions, it would assist in the exact arrangement and interpretation. The antiquity and imperfect structure of the language must present another embarrassment, not peculiar to Hosea, but common to all the prophetic books; and if to these be added the admitted peculiarities of this sacred writer's style, difficulties must necessarily attend the elucidation of his meaning. On this subject Dr. H. makes some judicious observations. 'Hosea (says he) delights in a style which always becomes obscure, when the language of the writer ceases to be a living language. He is commatic, to use St. Jerom's word, more than any other of the prophets. He writes in short, detached, disjointed sentences: his transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similies are brief, accumulated, and often introduced without the particle of similitude.' His peculiar idioms are 'a certain inconstancy in the person of the pronoun, or of the verb; a frequent sudden change from the second person to the third, or the contrary in speaking, when the people collectively are the principal object of speech. He is moreover frequent in the use of the nominative absolute; by which is meant a noun substantive, a proper name or an appellative, in the nominative case, placed at the beginning of a sentence, without any grammatical connection with any other word; and serving only to announce, by its name, the principal subject of the proposition, which is immediately to follow, and to awaken attention to it.' Hosea, however, does not stand alone in the use of the nominative absolute, as it is called, since instances of it occur in the Psalms, and in the other Prophets.

Bp. Horsley stremuously combats an opinion advanced by Archbishop Newcome, that "the greatest difficulties arise from the corrupt readings which deform the printed text." He will not allow that these corruptions are so numerous as to be the cause of any obscurity; loudly protests against conjectural emendation; and, to discredit this mode of obviating difficulties, he contemplates the matter as a mathematician, remarking that, 'as a problem in the doctrine of chances, the odds are always infinitely against the conjecture.' If we were to depend on a throw of the dice for a word, this observation would be just: but, where the context helps to ascertain the sense, the

doctrine

doctrine of chances can apply only in a very limited degree. Conjectural emendation ought, no doubt, to be sparingly employed: but the critical expositor, who exercises his judgment in deciding between the merit of several readings, or who presumes to alter the text on the authority of an antient version, differs very little from the conjectural emendator. Perhaps the various reading which he adopts may have been a conjectural emendation of some scribe.—While Dr. H. rejects the proposed alterations of the text by Archbishop Newcome, he suggests others of his own, for some of which he adduces very slender authority. His alteration of the stops comes under the description of conjectural improvement.

Some observations are made concerning the authority of the antient versions, which merit attention. We transcribe those which relate to the LXX.

'With respect to the Greek version of the LXX in particular, it may reasonably be made a doubt, whether the MSS, from which it was made, were they now extant, would be entitled to the same degree of credit as our modern Hebrew text, notwithstanding their comparatively high antiquity. There is certainly much reason to believe, that, after the destruction of the Temple by Nebuchadnezzar, perhaps from a somewhat earlier period, the Hebrew text was in a much worse state of corruption, in the copies which were in private hands, than it has ever been since the revision of the sacred books by Ezra. These inaccurate copies would be multiplied during the whole period of the captivity, and widely scattered in Assyria, Persia, and Egypt; in short, through all the regions of the dispersion. The text, as revised by Ezra, was certainly of much higher credit, than any of these copies, notwithstanding their greater antiquity. His edition succeeded, as it were, to the prerogatives of an autograph (the autographs of the inspired writers themselves being totally lost), and was henceforward to be considered as the only source of authentic texts: insomuch, that the comparative merit of any text now extant will depend upon the probable degree of its approximation to, or distance from, the Esdrine edition. Now, if the translation of the LXX was made from some of those old MSS, which the dispersed Jews had carried into Egypt, or from any other of those unauthenticated copies; which is the prevailing tradition among the Jews, and is very probable; at least it cannot be confuted: it will be likely that the faultiest MS, now extant, differs less from the genuine Esdrine text, than those more antient, which the version of the LXX represents. But much as this consideration lowers the credit of the LXX, separately, for any various reading, it adds great weight to the consent of the LXX with later versions, and greater still to the consent of the old versions with MSS of the Hebrew, which still survive. And as it is certainly possible, that a true reading may have been preserved in one solitary MS; it will follow, that a true reading may be preserved in one version: for the MS, which contained the true reading at the time when the version was made, may have perished

since; so that no evidence of the reading shall now remain, but the version.'

The leading purport of this remark is to lower the authority of the LXX, to which the Bishop appears not to be very partial: but, unless we allow Esdras to have been inspired, we must admit the probability that he exercised his judgment (which is another word for conjecture) in restoring the Hebrew text, after the autographs were entirely lost; and if the version of the LXX were made from a copy or copies which existed previously to the Esdrine revision, this translation, in one view of it, (as Dr. H. suggests,) is extremely valuable: but we doubt the fact.

The R. R. author concludes his preface with this account of his present undertaking:

'With respect to my translation, I desire that it may be distinctly understood, that I give it not, as one that ought to supersede the use of the Public Translation in the service of the Church. Had my intention been to give an amended translation for public use, I should have conducted my work upon a very different plan, and observed rules in the execution of it, to which I have not confined myself. This work is intended for the edification of the Christian reader in his closet. The translation is such as, with the notes, may form a perpetual comment on the text of the Holy Prophet. For a translation, accompanied with notes, I take to be the best perpetual comment upon any text in a dead language. My great object therefore in translating has been, to find such words and phrases, as might convey neither more nor less than the exact sense of the original (I speak here of the exact sense of the words, not of the application of the prophecy). For this purpose I have been obliged, in some few instances, to be paraphrastic. But this has only been, when a single word, in the Hebrew, expresses more, than can be rendered by any single word in the English, according to the established usage of the language. A translator, who, in such cases, will confine himself to give word for word, attempts in truth what cannot be done; and will give either a very obscure, or a very defective translation. That is, he will leave something untranslated. The necessity of paraphrastic translation will particularly occur, wherever the sense of the original turns upon a paronomasia: a figure frequent in all the Prophets, but in the use of which Hosea, beyond any other of them, delights. With the same view of presenting the sense of my author in language perspicuous to the English reader, for Hebrew phrases I have sometimes judged it expedient to put equivalent phrases of our own tongue (where such could be found) rather than to render the Hebrew word for word. But these liberties I have never used, without apprising the learned reader of it in my Critical Notes, and assigning the reason. And sometimes, in the case of phrases, I have given the English reader a literal translation of the Hebrew phrase in the explanatory notes In some instances, but in very few, I have changed words,

and

and forms of expression, in frequent use in our public translation, for others, equivalent in sense, of a more modern phraseology: ever keeping my great point in view, to be perspicuous to the generality of readers. The dignity, resulting from Archaisms, is not to be too readily given up. But perspicuity is a consideration, to which every thing must be sacrificed. And if the phraseolgy of the Bible were not changed, from time to time, to keep pace, in some degree, with the gradual changes of common speech; it would become unintelligible to the common people. With respect to them at this day, the Holy Bible, translated into the English of Chaucer's age, would be a translation out of one dead language into another. Not to say that Archaisms, too long retained, instead of raising the stile, become in the end mean, and even ludicrous. The Book of Psalms would be of little use to the vulgar, if it were translated into the vulgar tongue, after the manner of this specimen: "Why gnastes the gens, and the peple thoughte ydil things." Though the text were accompanied with this luminous comment: "The prophete, sny[illegible]band hem that tourmentid crist, saies, *whit the gens*——thoo were the knyttes of rome that crucified crist. ——*gnasted*," "as bestes with oute resoun. —— *and the people*, thoo were the Jews, *thought vaynte thoughtes*, &c." And the tragical story of John the Baptist, so admirably related in all its circumstances by the Evangelist, would not be heard with gravity in any congregation at this day, were the narrative to proceed in this language: "When the doughtyr of that Herodias was in-comyn, and had tombylde pleside to Harowde, and also to the sittande at mete, the kynge says to the wench, &c." There is a limit therefore to the love of Archaisms, beyond which it should not be indulged. But there is a limit also to innovation, which I hope I have not passed.'

We will not say that these reasons plead for a *new translation*, but for certain verbal alterations in the Psalms, and in the Liturgy. *Prevent* is employed by our Clergy in a sense which is now completely obsolete.

The notes accompanying this translation are of two kinds; the first being 'intended to open the sense of the text to the English reader;' and the second being philological and critical, including disquisitions on various points of antient learning. Specimens of both, as well as of the translation, we shall exhibit in the sequel.

Dr. H. is of opinion that the composition of this book was originally in the metrical form, but he considers it as lost beyond the possibility of restoration, except in the case of the parallelisms, the only circumstance which can now guide us in the construction of the distichs; he therefore has not attempted any hemistichal division in his translation. It might not have been undesirable, however, where these parallelisms are entire and striking, to have marked them to the eye; because they not unfrequently assist in ascertaining the meaning of the prophet.

Chap. ii. 6., in this new translation, is rendered, '*therefore behold I* stop up *her ways with thorns, and I fence her in with a stone fence that she shall not find her outlets:*' but, had the verse been exhibited in a parallelism, we think that the Bishop would have retained the verb *hedge up*, in the common version, in preference to *stop up*.

At Chap. ix. 7. the new version is far preferable to the old: but, had it also marked what we may suppose to be the metrical arrangement, we should have been farther assisted in discovering the mistake committed by the translators of the Bible: thus:

'The days of visitation are come!
The days of retribution are come!
Israel shall know it,
Stupid is the Prophet!
The man of the spirit is gone mad!
In proportion to the greatness of thine iniquity;—
Great also is the vengeance!'

The sense here expressed agrees with the LXX.

Chap. xii. 7—9. furnishes another instance of the superiority of this new version of Hosea:

'A trafficker of Canaan! The cheating balances in his hand! He has set his heart upon over-reaching. Nevertheless Ephraim shall say, Although I became rich, I acquired to myself [only] sorrow; all my labours procured not for me what may expiate iniquity.'

Here is an example of the Bishop's nominative absolute. Though the LXX give the proper name alone, χανααν, for this nominative, Dr. H. has thought it right to join the proper name and appellative together: but then in strictness it ought to have been "the trafficker, Canaan!"

At Chap. viii. 1. the present translation removes the obscurity which exists in the common reading: 'The cornet at the mouth, [be it] like the eagle upon the house of Jehovah:' that is, as the Bishop explains it in the note, 'Let the sound of the cornet in thy mouth be shrill and terrifying, as the ominous scream of the eagle lighted on the roof of the temple.'

The passage Chap. viii. 7. which is translated in our Bibles, "For they have sown to the wind, and they shall reap the whirlwind," is here rendered, 'Verily a wind shall scatter him abroad; a whirlwind shall cut him down:'—which is another instance of parallelism.

At Chap. x. i. 'Israel was a yielding vine' is a rendering justified by the context, and preferable to "Israel is an empty vine," as the common version expresses it.

Chap. viii. 5. 'Thy Calf, O Samaria, hath cast thee off' is the same in both versions: but Dr. H. in the explanatory

note gives it a new sense by supposing that 'God, who is here the speaker, takes on himself the title of Samaria's calf.' We prefer Prebendary Lowth's interpretation: "As the people of Samaria have cast off that which is good, so the calf which they worship shall not protect nor deliver them from the evils coming upon them."

We see no reason for breaking the latter part of Chap. ix. 9. into two distinct periods. "Thou hast loved a reward upon every corn floor" is not improved by 'thou hast set thy heart upon the fee of prostitution. Upon all floors is corn.'—So likewise at verse 6. the old translation is not surpassed by 'Egypt shall gather them up—*Memphis* shall bury them. Their valuables of silver, the nettle shall dispossess them, and the thistles in their dwellings.' The Hebrew word here, by the LXX rendered *Memphis*, is *Moph*; from which Bishop Lowth, in his version of Isaiah, xix. 13. where the same proper name also occurs, does not decide on the site of the place, but renders the passage, "the princes of *Noph* are deceived." Poole, in his Synopsis, conjectures it to be Nilopolis, or Cairo. It seems to denote a city celebrated for its burying places: but, as no mention is made of the pyramids, though noticed by the father of Grecian history, we may suppose that they were not erected in Hosea's time *.

The sixth chapter is connected with the preceding in the LXX, by the addition of the word λεγοντες, *saying*, to the last verse of the vth. Thus 'they will rise early to seek me, saying, come and let us return,' &c. making the first three verses of chap. vi. to express the resolution of the people to return to Jehovah, on feeling the heavy distresses brought on them by their transgressions; and then the 4th and subsequent verses, beginning 'What shall I do for thee, O Ephraim,' &c. may be supposed to constitute Jehovah's reply to his repenting people: but Bishop Horsley, not being partial to the LXX, does not adopt this as an emendation of the text. He considers the prophet as speaking to the end of the third verse, and interprets the words 'He will bring us to life after two days; the third he will raise us up, and we shall live in his presence;' as bearing an allusion to our Lord's resurrection on the third day. Of a similar nature is the comment on chap. xi. 10. 'They shall walk after JEHOVAH —Like a lion he shall roar,—verily he him-

* In the critical notes, the Bishop objects to the translation or rather paraphrase by the LXX of אָוֶן, *On* or *Own*, in Gen. xli. 45. (where we read of *Priest of On*), who have rendered it by Ηλιουπολις, Heliopolis: but if the Hebrew word is to be retained here, why not Moph, in Chap. viii. 6?

self shall roar; and children shall hurry from the West." To this passage, is subjoined the ensuing explanatory note:

'A wonderful prophecy of the promulgation and progress of the Gospel, and the restoration of the race of Israel. The first clause of this 10th verse states generally, that they shall be brought to repentance. In what follows, the circumstances and progress of the business are described. First, Jehovah shall roar—the roaring is unquestionably the sound of the Gospel. Jehovah himself shall roar—the sound shall begin to be uttered by the voice of the incarnate God himself. The first effect shall be, children shall come fluttering from the West; a new race of children—converts of the Gentiles; chiefly from the Western quarters of the World, or what the Scriptures call the West; for no part I think of Asia Minor, Syria, or Palestine, is reckoned a part of the East in the language of the Old Testament. Afterwards the natural Israel shall hurry from all the regions of their dispersion, and be settled in their own dwellings.

'It is to be observed that the roaring is mentioned twice. It will be most consistent with the style of the prophets, to take this as two roarings; and to refer the hurrying of the children from the West, to the first; the hurrying from Egypt and Assyria, to the second. The times of the two roarings are the first and second advent. The first brought children from the West; the renewed preaching of the Gospel, at the second, will bring home the Jews. And perhaps this second sounding of the Gospel may be more remarkable even than the first, the roaring of Jehovah in person.'

We may ask this R. R. expositor, whether the promulgation of Gospel mercy is ever signified by the roaring of a lion? We are sorry to add that this mode of expounding Scripture serves rather to debase than to honour it, by enveloping it in the clouds of mysticism; and indeed we think that such explanations belong more properly to the tabernacle than to the Cathedral.

In Chap. xi. 6. Dr. H. renders בדין by *his divines;* and in Is. xliv. 25. both the common version and Bishop Lowth translate בדים by *divines:* but we must remark that Parkhurst, in his Lexicon, to whose interpretations Dr. H. seems to be extremely attached, would retain in this place the word *branches*, employed in the Bible. At Chap. x. 10. is it not better to render עינתם by *iniquities*, than by *furrows*, as in this new version?

Chap. xiii. 2. the Bishop translates 'let the sacrifices of men kiss the calves;' but since there is no evidence that human sacrifices were offered to the calves of Bethaven, we question the propriety of this version; notwithstanding that it is countenanced by the LXX, and that the Bishop endeavours to defend it by a long note. We prefer the common version of זבחי אדם *the men that sacrifice*, which may be justified by similar examples.

We

We object to the use of the word *peoples*, in the plural number, which often occurs; and to such expressions as—'put themselves in a *stir*'—'their food *forsooth*'—'I have *belaboured* them'—the iniquity of 'Ephraim is *fagotted up*.'

The critical notes are evidence of the R. R. translator's profound erudition and patient perseverance: but he proceeds on the plan of Hutchinson, Parkhurst, and others, who seem to consider the Jews as very imperfectly acquainted with their own language, and who take liberties with it which would be deemed preposterous if directed to the Greek and Latin languages. The Masoretic punctuation, though not to be implicitly followed, ought not to be contemptuously rejected. It is very probable that the points were not used in any of the public copies of the Hebrew Scriptures in our Saviour's time, any more than they are in any of the synagogue copies at present: but we are persuaded that they were read according to these points, and not according to the manner of the Hutchinsonians, who pronounce the letters אלהים *Aleim* and not *Eloheim*; which will not agree with Matt. xxvii. 46. and Mark, xvi. 34. where our Lord does not cry out *Ali* or *Aloi*, but *Eli and Eloi.* We must not, however, pursue the subject, but must hasten to finish this article by extracting from that mass of biblical criticism which is subjoined to this new version of Hosea, a specimen or two for the gratification of the learned reader.

The following is the critical note on chap. v. 2.

'——— Prickers." שטים, from the verb שוט, circumire, discurrere, obambulare, lustrare, latè per campos quaquaversum discurrere. It is applied, Num. xi. 8. to the people scattered over the plain to gather up the manna.

'Hence the noun שטים, in this place may naturally render those horsemen, whose office it was in the chace to spread themselves on all sides of the plain, to drive the wild beasts, roused from their laires or coverts, into the toils. Such persons, in our old English language, were called "prickers," as I conceive from the verb "to prick," i. e. to shew off on a mettlesome horse; because their office required, that they should be well mounted, and they were always galloping across the country in all directions. The noun is not yet become quite obsolete. For the yeomen that attend the King, when his Majesty hunts the stag, whose duty it is to keep the animal within convenient bounds, are at this day called the "Yeomen Prickers." I take שטים here in this sense, as the nominative of the verb העמיקו, and שחטה as the accusative after the verb. "Cursores profundam ediderunt cædem." In the Latin expression, "profunda cædes," cædes is properly the blood shed; and the great number of murthers is represented under the image of a great depth of that blood. The imagery of the Hebrew in this place is exactly the

same. But it is a figurative chace. The wild beasts are Men, not influenced and restrained by true principles of religion: the principal hunters, the Kings and the apostate Priests, who, from motives of self-interest, and a wicked and mistaken policy, encouraged idolatry, and supported its institutions: the prickers, the subordinate agents in the business: the slaughter, spiritual slaughter of the souls of men.'

A very long discussion succeeds, on the precise meaning of the word מעלליהם, here translated '*perverse habits.*' We must satisfy ourselves with transcribing the conclusion:

'From the root עלה, "to ascend, mount upwards, to go or come up," we form the re-duplicate verb עלל, by dropping the final ה of the primary root, and doubling the middle radical. In which way, however it may displease the Masorets and their disciples, many verbs doubling Ain are formed from verbs quiescent Lamed He. Of which פצץ from פצה, כלל from כלה, and קלל from קלה, רבב from רבה, are indubitable instances. To this עלל, from עלה, the learned Mr. Parkhurst would reduce the verb, which signifies "to glean." עלל, he says is, to "ascend repeatedly." He adds, "it is used for a repeated, or second ascending of vines, in order to gather all the grapes, and may be rendered to glean." But in every one of the passages, which he cites, the verb is manifestly the Poel form of עול. And I cannot find, that the verb עלל, from עלה, occurs in any other than the Hithpael form. And in this form it carries no marks, in its orthography, of a descent from עול, but in its sense manifests its extraction from עלה. For it signifies, "to exalt or raise one's self up, to assume and display superiority in a good or bad sense," with or without just grounds.

'From this verb עלל, which as a verb is found only in Hithpael, I derive our verbal מעללים. This noun is used only in the plural number. It denotes, therefore, something which is in its nature plural. And if it denotes actions of any sort, it must signify not any individual act, but a set or system of actions. And because it must connect with the sense of the primary root עלה (with which the verb most evidently connects), it must express some set, or system of things, which naturally ascend, mount, get uppermost. Upon these grounds I am persuaded, that the word מעללים denotes the moral or immoral habits of a man, as things coming over him, growing up, and, in the vulgar phrase, "getting the upper hand." The learned reader will judge for himself, upon a critical examination of the 38 or 39 passages in which this word occurs, whether this sense be not well adapted to the context in every one of them; and whether every other sense, which expositors have offered, be not positively excluded by the use of the word in some one or other of them.

'As the ascendancy of habit is the principal circumstance, which this noun expresses, it is applicable to all habits possessing that ascendancy, good or bad. This indifference of the natural meaning of the word appears evidently from the use of it in Prov. xx. 11. That evil is not necessarily implied in it, appears from the application of it,

it, in two other places, to the works of God. For the most part, however, it denotes evil habits.

'It may seem, that the application of it to the works of God, in the two passages in the Psalms just mentioned, excludes the sense of habits entirely. For in God, philosophically speaking, there can be no habit. But the sacred writers, in speaking of God, confine themselves not to a philosophical style. They are studious rather of a manner of speaking, which may convey what is to be understood of God to the minds of men in general, even of those the least improved by science and philosophy. Hence it is that they speak, of the works and actions of God, in figures taken from the actions, not only of men, but even of wild beasts. The works of God, intended in the two texts cited, are not indeed those, which are daily, and every where, seen in the ordinary proceedings of his providence; but those wonderful works of mercy, which he was performing in favour of his chosen people for many years, indeed for ages, from the very beginning of the History of the Israelites to the Psalmist's own times; which, proceeding from the unmerited goodness of God, may be called, in the accommodating style of Holy Writ, works of habit. And however unphilosophical the manner of speaking may be, as it certainly is, the philosophical Greeks could find no terms, in their distinct and copious language, by which they could so well describe the immutability of God's perfections, as by words literally rendering "habit," or "character fixed by habit," μένων ἐν ἑαυτῷ ἤθει,

'This interpretation of the word מעלליהם as rendering "habits," is much confirmed by the antient versions. In one passage, indeed, the LXX render it by ἀνομία. In three others, by διαβέλια. In six others, by ἔργα. In another, by πράγματα. In the remaining 28 of the 39 passages in which the word is found, they render it ἐπιτηδεύματα; which is the word of the Greek language exactly rendering "habits." And by the same word ἐπιτηδεύματα it is rendered by Aquila, in four of the eleven passages in which the LXX give another word; and in a fifth of those eleven by Theodotion.

"Habits," therefore, is the true English rendering of the word. For which, in some instances, "manners," or "practices," may be used. But some epithet will generally be wanted, in English, to express the ascendancy, and, in the case of evil habits, the malignant ascendancy, implied in the notion of the original word.'

A learned and amusing essay is to be found on '*the meat of mourners*,' לחם אונים, chap. ix. 4. but it is too long for our pages, and will not bear abridgment. The same may be said of the note on the words chap. x. 10. 'tethered down to two furrows.'—We shall only farther copy a note which is not to be valued so much for its learning, as for giving that kind of explanation which most readers of the Bible probably require:

'We read frequently, in our English Bibles, of graven images, and of molten images. And the words are become so familiar, as names

names of idolatrous images, that although they are not well chosen to express the Hebrew names, it seems not advisable to change them for others, that might more exactly correspond with the original.

'The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver; nor was the molten image, an image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing, under different names. The images of the antient idolaters were first cut out of wood, by the carpenter, as is very evident from the Prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or, sometimes perhaps, of an inferior metal. And in this finished state it was called a graven image (i. e. a carved image), in reference to the inner solid figure of wood, and a molten (i. e. an overlaid, or covered) image, in reference to the outer metalline case or covering. And sometimes both epithets are applied to it at once. "I will cut off the graven and molten image." Again, "What profiteth the graven and molten image?" The English word "molten" conveys a notion of melting, or fusion. But this is not the case with the Hebrew word, for which it is given. The Hebrew נסך signifies, generally, to overspread, or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case, that we find a founder employed to make a graven image. And that we read in Isaiah of a workman that "melteth a graven image;" and in another place we find the question, "who hath molten a graven image?" In these two passages, the words should be "overlayeth," and "overlaid."

As the controversy to which the last note in this volume refers is in a great measure at rest, we shall not attempt to awaken it by offering any strictures on the Bishop's remark on the common version of מלאך יהוה; which, he fears, has led many persons to conceive of 'the Lord as one person, and of the Angel as another.'

Mo-y.

ART. VIII. *Rhapsodies*, by W. H. Ireland, Author of the Shaksperian MSS. &c. &c. 8vo. pp. 200. 10s. 6d. Boards. (Common Paper 7s.) Longman and Rees. 1803.

HOWEVER pointedly we reprobated Mr. Ireland's vanity in presuming to measure lances with the incomparable Shakspeare *, and his audacious attempt to impose his own compositions on the world as genuine productions of the immortal bard of Avon, the present volume induces us to admit that he might, with no discredit to himself, enter the lists

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* See Rev. Vol. xx. N. S. p. 342.

with

with those who possess playfulness of fancy and facility of composition. His Muse is not monotonous, but treats us in these Rhapsodies with much variety; furnishing us with Elegies, Epigrams, Odes, Parodies, Ballads, Songs, Tales, and Fragments; and to prove that she is a *Maid of all work*, even the advertisement or address to the reader is written in verse. It will be supposed that different merit, as well as diversity of numbers, distinguishes these pieces; and if sometimes we recognize in Mr. Ireland the attributes of a poet, at others we are almost tempted to rank him with Thomas Sternhold.

The first poem consists of *Elegiac Lines to the Memory of Thomas Chatterton*. Here, in some plaintive stanzas, one Parnassian impostor sheds a sympathetic tear over the hard fate of another. The dull Bristolians meet the poet's contempt for forcing this child of genius to roam, and it is regarded also as a reproach to London that no one was found there to foster him. This general reflection on our sordid pursuits is then subjoined:

'Who boasts the patronage of merit now?
England's Apollo is a golden god;
To Crœsus each sends forth his fervent vow;
To glowing genius senseless as the clod.'

Does Mr. Ireland mean, in the following stanza, to censure the unfeeling conduct of Mr. Horace Walpole towards poor Chatterton?

'Methinks I hear some angry tongue exclaim:
"Had I but known him he had not been poor:"
'Tis false; for one and all ye are the same;
If living now—you'd thrust him from your door.'

In the next piece, intitled *Anacreontic*, the author talks of *killing a wound*, which is rather a singular expression.

No unpleasing specimen of Mr. Ireland's poetic genius will be found in the lines on

'POOR POLLY, THE MAD GIRL.

'Poor Polly was mad, and she sigh'd all alone,
Her bed the damp turf, and her pillow a stone,
A poor tatter'd blanket envelop'd her form,
But her bosom was bar'd to the pitiless storm:
For, alas! in that breast reign'd love's ardent desire,
And she thought the bleak winds might perhaps cool the fire.

'Her hair was dishevell'd, and straw bound her head,
And lovely her face, though its roses were fled;
Her notes, though untutor'd by musical art,
Were plaintively wild, and sunk deep in the heart:
And the strain that unceasingly flow'd from her breast,
Was, "the vulture has plunder'd the nightingale's nest."

'Quite

'Quite frantic I saw her, and pitied her fate;
I wept, and my bosom was swelling with hate;
My curses, perfidious despoiler! were thine;
My sorrow was offer'd at sympathy's shrine;
For remorseless thou fledst her, and scoff'd at her pain;
Thou alone art the vulture that prey'st on her brain.'

In the *Hymn to the Deity*, which manifests a commendable piety, we have a line which cannot be read metrically without a false accentuation;

'Thro' azure expanse roll;'

and in another line, Mr. I. speaks of his *God divine.*—False quantities frequently occur in these compositions.

They who are acquainted with the beautiful poem called "*the Lie,*" said to have been written by Sir Walter Raleigh, the night before his execution, will read with pleasure Mr. Ireland's imitation of it, addressed to *Love*:

'PARODY.

'Go, Love, my heart's dear guest,
Upon a dauntless errant;
Thy shaft shall strike the best;
For bliss shall be thy warrant:
Go, since with joy I die,
And give hard hearts the lie.

'Go first to court, which glows
As fire amid damp wood;
And then to church, which shows,
But acts not, what is good:
If stubborn they reply,
Thy shafts shall give the lie.

'Tell despots they don't live
The sov'reigns of their actions;
Their fiat laws may give;
Their swords may quell rude factions;
Yet still they're slaves—and why?
Thine arrow's the reply.

'Tell lords of high condition,
That guide the helm of state,
Thou'lt frustrate their ambition,
Yet not provoke their hate:
To this should they reply,
Go bid them pine and sigh.

'Tell soldiers they but boast,
And merit no commending;
Taunt Neptune's daring host;
The rich, whose pride is spending:
If either should defy,
Laugh, and give each the lie.

'Tell

'Tell priests they want devotion,
Without thee they are curs'd;
Lash those that have a notion
That true love is but lust:
Let priests with rapture sigh,
But let the latter die.

'Bid age feel no dejection,
For in his breast thou'rt moving;
His friendship was affection,
Affection sprang from loving:
For shame he'll not reply,
Nor dare to give the lie.

'Tell honour 'tis a bubble;
Tell favour how it falters;
Tell pleasure 'tis but trouble;
Tell beauty how it alters:
For if thou art not by,
They are but sound—and lie.

'Tell wits they do but wrangle,
That thou canst silence jeering;
Tell sage men thou'lt entangle,
And laugh to scorn their sneering:
But if they should reply,
Why, let thine arrows fly.

'Bid doctors take a lotion,
And for Love's fever scribble;
Tell law it is a notion,
Its practise but a quibble:
They'll doubtless make reply;
So teach them both to sigh.

'If charity deny thee,
Then ask it whence the feeling;
If fortune should defy thee,
Or friendship talk of healing:
To each as they reply,
Still laughing, give the lie.

'Tell nature thou'rt its master,
And bid it own thy power;
Tell justice to go faster,
Though sullen she may lour:
If aught they can reply,
Still give to each the lie.

'Tell arts they all yield pleasure;
Tell schools that wisdom fires them;
Tell science 'tis a treasure,
Should praise with pride inspire them:
Then check with this reply—
You live not if I die.

'Tell

'Tell such as love the city;
Tell such as shun its folly;
Tell rich, poor, dull, and witty;
Tell mirth and melancholy;
That though they yield reply,
Thou still wilt give the lie.

'Tell air, fire, earth, and water,
You hold them in subjection;
Tell Nature that you taught her,
Since all is by affection:
To this who dares reply,
Gives Heav'n itself the lie.

'So having done as I,
With this desire of blabbing,
Though thus to give the lie,
Perhaps might merit stabbing:
Yet let them stab that will,
Love reigns despotic still.'

The Parody, likewise, on "*Henry and Emma*," in which the case is reversed, or the Lady makes the objections and the Gentleman answers them, has considerable merit.

Mr. Ireland's tales, in imitation of the antient ballad, are so very easy, that they remind us of Johnson's stanzas made to ridicule this species of composition: "*I put my hat upon my head*," &c.

'And thus they liv'd this little pair,
And towns-folk us'd to cry,
Two cherubs sure these children are,
Belov'd of the Most High.

'These babies they are cherubs twain,
The like we ne'er did see;
So gentle, and so good in pray'r
To the bless'd Deity.'

'And then his brother seem'd to smile,
His brother smil'd also,
And eke the sisters of poor John
With smiles did soothe his woe.'

When verses are said to be written on a given subject, they should have some reference to it: but Mr. Ireland's *Extempore*, 'in a *Bean*-field at four in the morning, after remaining at table till that hour with a convivial party,' might have been written in a pea-field, or barley-field, and has no allusion to the conviviality which so long detained him at table. Are the lines inserted only to prove that Mr. I. went soberly home, after having indulged in the pleasures of the bottle till 4 o'clock in the morning?

ART. IX. *Letters on India, Political, Commercial, and Military*, relative to Subjects important to the British Interests in the East. Addressed to a Proprietor of East India Stock. By Lieut. Col. Taylor, of the Bombay Establishment, &c. &c. 4to. pp. 270. 1l. 1s. Boards. Carpenter and Co.

ACCIDENTAL circumstances have detained this volume in our hands much longer than we could have wished; since the letters relate to a variety of important topics connected with our India possessions, and are the production of a Gentleman who possesses extensive information, accompanied by enlarged and liberal views: who appears to have bestowed much attention on the subjects of which he treats, and to feel a laudable anxiety for the prosperity of every part of the British empire. Some of the observations, having been made prior to the expulsion of the French from Egypt, are not exactly applicable to the present period: but it will appear that the greater part of them are still intitled to our attention. The author states it to have been, at the time of his writing, (and we believe that it never ceased to be from that moment to this,) the object of France to divert the commerce of India into new channels, for the purpose of inducing Europe to combine for the destruction of our monopoly, and to shut its ports against our merchandise.

On the relative situations of the two countries, he reasons thus:

'The grand question at the present moment seems to be this—Whether the resources of industry, or those of rapine, both on a scale of grandeur unparalleled in history, will be found the most durable?—Let us view our real situation, and particularly as it stands in relation to France, with a candid, though steady and undiverted eye. Trade is artificial, precarious, and fluctuating. Physical force, every day encouraged by successful exertion, is of a more permanent nature. The lion and the tiger, that subsist on prey, are not only more powerful, but longer lived than those that are nourished by vegetables and live in peace with their neighbours. The fruitful soil of France, nourishing men by nourishing vegetables, will remain. The heavy weights added yearly to the heavy load of British taxes, and the hostile combination of maritime nations against us, will, in the long run, discourage and overpower our industry, if we do not oppose to these discouragements farther and farther improvements, and keep a vigilant and constant eye on every important change in the political balance.

'Though trade in every country be precarious and transient in such a country as Great Britain, with Ireland now happily united, of large extent, nourishing a hardy race of peasantry, and fitted to repel external attacks by its geographical situation, it is less so than such states as Holland, the trading states in Italy, Portugal, and the Hanseatic towns, which are little more than mere magazines of commerce. The wealth acquired by commerce, and a general spirit of industry and

improvement, contributes to the improvement of our lands and seas, while the cultivation of these again furnishes new materials for the extension of commerce and general exertion. These natural advantages on our side may counterbalance the physical resources of France; provided that we also oppose to the restlessness and subtility of French intrigue the wisdom of sound political negotiation. Divided from the great Russian empire by distance of space, we may, in some sort, be considered as approximated to it by the ocean, and united by a reciprocity of interests. It is on this ground chiefly that I would endeavour to build my hopes of weathering the storm with which we have at present to maintain a conflict, and which though the gale may blow from another quarter, will not be abated by a general pacification, unless the interests of Great Britain be consolidated by those, not of all (though this would be desirable, were society in so advanced a state as to render it practicable), but of at least some other powerful nations or nation.'

The author had the merit of strongly recommending the invasion of Egypt, before the determination of the late ministry on that subject was known; of suggesting a plan similar to that which was adopted; and of predicting the fortunate result of it nearly as it happened.

Language exactly similar to that which is used by Col. T. was holden by Sir William Temple, a century and half ago; and past as well as recent experience seems fully to justify it. He says 'that the French can never behave well for a length of time in any country, especially in that where they consider themselves conquerors;' and we believe that the fact has been strictly conformable to his conjecture at the date of this letter, 1800, that their 'intolerable insolence, extortion, and levity, have entirely satiated and disgusted every person with whom they are connected; and, in consequence, that their expulsion would be highly gratifying to all descriptions and casts of people in both Higher and Lower Egypt.'

The Colonel recommends it to Great Britain either to restore the Mameluke government, or to erect an Arab one. We are not safe, he says, while the country is subject to the Turks, because dangers may arise from their weakness; and while their policy (should they comprehend it and act up to it) would militate against our interests. According to him, Egypt can never belong to France without its proving fatal to our Indian dominions and commerce; and he thinks that the reasonings, by which our rival endeavours to draw Europe into her schemes, are of this sort:

'The coasts of Europe, from Cape St. Vincent to the extremity of the Gulfs of Bothnia and Finland,' say the subtle politicians of France, 'appear one great division for mercantile enterprise and adventure,—a range perfectly sufficient for competition and rivality among

those

those nations whose dominions extend towards the Western Ocean. There is abundance of scope for activity and speculation in the limits of that trade, which is naturally connected with the western and northern shores of Europe and the West-Indian Islands, the coast of America, the whale and other fisheries, and in the carriage too of bulky and weighty articles to and from India. Let all this be fully enjoyed by the inhabitants of the western coasts of Spain and France, by Portugal, by the Low Countries, Hamburgh, Denmark, Sweden, and Russia, and by Great Britain.—But let us inquire into the situation, and, what will be termed by those to whom it relates, the natural prerogatives of another great division of the civilised world. In this they will comprehend the whole shores of the Mediterranean, Spain, the states of Italy, Austria, Turkey, and Russia,—an extent of coast, and a population far exceeding the northern division already mentioned. It will be argued, that the Levant trade, or that between the East and West, by the medium of Egypt and Syria, is the natural right of those countries, that the wants of so large a portion of mankind are to be attended to equally with others; and that seventy millions of inhabitants should not depend solely on the exertions of other people, when they possess, to such a degree, the facilities of eastern commerce. Here it will also be contended, that the road to opulence is open, by that means, to an intelligent and industrious people. These arrangements are, I am sorry to say, extremely plausible and alluring, especially when circulated by an impoverished set of men, full of schemes of aggrandisement, and obstinately tenacious of their civil rights. The publicity of those, and similar insinuations, would, it may be supposed, have very considerable influence on other nations; and the French left in possession of Egypt, on the termination of the war, would, no doubt, industriously propagate such dangerous opinions, and illustrate them in all the glowing colours of which their language is so capable.'

Wishing to impress us with the importance of not yielding on this point, he says; 'let the operations in the Red Sea of one of the first characters the world has produced, the immortal Albuquerque, be remembered; and, let it also be remembered, that this great man estimated the complete destruction of Egypt as a nation, a sacrifice not too great, in order to secure the trade of India to the crown of Portugal.'

For an account of Zemaun Shah, king of Candahar, his lineage, his dominions, his government, designs, and views, we must refer the reader to the work. We do not dispute the propriety of the author's advice to enter into a close alliance with Russia, as the best method of placing our India possessions and commerce in a state of security: but we think that Col. T. lays too much stress on it, and founds on it plans which it would be extremely hazardous to attempt. Dangers there may be from the king of Candahar, but let us meet them by a vigorous and equitable internal administration; by

endearing ourselves to the natives; and by giving the Peninsula an interest in our supremacy:—let us skilfully manage the Mahrattas: let it suffice that the Russian alliance prevents the attempts of the French to revive the Eastern trade by the Persian gulph, and the Red Sea; and that it precludes its armies from approaching Hindostan by the Caspian or the sea of Aral. Far be it from us to invite them as allied forces to attack Cabul and Candahar, the gates of India. Indiscretions of this kind have been too numerous, and their effects too uniform, to render such an error pardonable.

Col. T. recommends it to the Company to establish a regular overland Post to India. He is confident that it might be made not only to pay its own expences, but to yield a revenue to the government; as is the case (he says) with the post established in India, by which all our settlements there communicate with each other.

'Among the numberless advantages which the East-India Company may possibly reap from the recent acquisitions in India, we may reckon the facilities which the possession of the kingdom of Mysore will afford to the overland conveyance of public dispatches as well as private letters. The direct communication from Mangalore to Fort St. George, rendered safe by the overthrow of Tippoo Sultaun, is of very considerable importance. The distance from that part of the Malabar coast to Fort St. George is only between three and four hundred British miles, and may be travelled, with the greatest ease, by tappals, in the space of four days.'

The route which he recommends is that of Suez, as being the nearest course, and capable of being completed in about 30 days less than that of Bussora:

'To complete this communication between Great Britain and her Eastern possessions, requires the aid of the Executive Government of this country, and the co-operation of the Honourable Court of Directors. By their united exertions, a Firmaun might be obtained from the Ottoman State, through our ambassador at the Porte, establishing our right, and facilitating the means of our navigation of the Red Sea, by regular packet boats, to sail at fixed periods; and permission be given for Arab messengers, with proper passes, after the French shall have quitted Egypt, to convey our dispatches through that country, under the protection of its government. This being effected, it would rest with the Consul-General of Egypt to conciliate the friendship of the Sheick el Balad, or Governor of Cairo, whose good offices might easily be secured; a circumstance indispensably necessary to the security of the messengers, and the safety of the dispatches.'

The principal dangers of the Red Sea might be avoided during certain seasons, in Col. T.'s opinion, if the packet were landed at Cossire, and the dispatches were sent over land to Ghinna, which is on the Nile, being a distance of about 100 miles, whence they might be forwarded down that river.

'This

'This communication should have for its object, in the first place, the conveyance of official dispatches from Government and the East-India Company; in the next, that of general communication, both commercial and private. Those at the head of public affairs are best able to judge how far a restriction of private letters may, on some occasions, be necessary.

'Public dispatches from England, as far as the port of Messina, might either be intrusted to the care of a special messenger, or transmitted by the post, according to their importance. All private letters should be sent by the post.

'An agent should be appointed to reside at Messina, to receive dispatches and letters, who should have charge of two or more packet-boats, to sail to and from Messina and Alexandria. The postage on letters should be paid in England, as far as Messina, and the additional postage in India.'—

'On the arrival of the packet at Alexandria, the Consul-General for Egypt should cause the dispatches and letters to be instantly forwarded to Suez, by Arab messengers.

'At Suez, country boats should be constantly stationed, ready to take charge of the dispatches from thence to Mocha.'—

'At Mocha, two Company's cruisers should be in waiting, one to sail for Bombay and the other to the coast of Malabar'.—

'By this route, letters could be delivered at Madras in four days, and at Calcutta in twenty, from the period of their arrival at Mangalore, which, if added to forty-nine days twenty hours, the time required by the first statement, makes, in all, to Madras, fifty-three days twenty hours, to Calcutta sixty-nine days twenty hours.'

A very elaborate detail of the plan is given in the volume.

The author discusses the question of free trade much at length; and the concessions made to those engaged in it, on the late renewal of the Company's charter, are here stated to be ineffectual. It is true that a certain number of tons of shipping are to be set apart for the free trader, but we are told that the allowance is too scanty, and is not sufficiently within the controul of those for whose use it is destined. If the Company's agents embezzle, it is difficult for the owner to obtain compensation; the free trader is obliged to share in the contingent expences of a wealthy body, to whom economy is not an object; and the sales are fixed at too distant a period and on too long a credit.

The present Governor General is said to have favoured the free trade to the utmost, while the inferior agents of the Company harass those who are engaged in it, by confining them within the strict letter of the law. They will not permit them to trade from port to port in India, nor to touch at a foreign neutral port, nor to make use of a foreign-built ship, nor allow their agents to remain in China during the whole of the season; and these disabilities, which harass native Britons, do not attach on foreigners. The author, as it may be supposed, pleads

strongly against this monstrous inequality. He also very sensibly remarks that

'The territorial revenues of British India, as far as they can be applied, should be employed in doing the greatest possible good to this country; in exporting, on the one hand, such articles as the private trader dare not attempt to do, from the low price such articles bear in India; and, on the other, to import such articles of Indian produce as bear the smallest profit in the European market. By these spontaneous means, flowing from the rich sources of India, would the East-India Company produce the greatest possible incitement to reciprocal industry in both countries, the free trade would be satisfied, and harmony subsist between all parties: for I mean here to be understood, that, as the Company enjoy considerable advantages, they are bound to employ a part of their revenue in such a way as to remunerate the public for the sacrifices which they make; sacrifices which not only promote the prosperity, but secure the very existence of the East-India Company.'

The exclusive imports of the Company he would have confined to tea, raw silk, and nankeens from China, the only trade beyond the Cape that yields any profit; keeping also the contract for the disposable opium of Bengal, the coffee of Mocha, and some other articles on the Malabar coast.

Col. T. suggests hints respecting a mode of inducing the Chinese government to enter into a treaty of commerce with this country, in order to save the absorption of bullion, which causes great inconveniences to the mother-country and its India dependencies.

It is natural for a person entertaining views so liberal as are those of our author, to admit

'That the desire of engrossing to ourselves any thing beyond a certain proportion of trade to India, is not less impolitic than unjust. For England, single-handed, to do justice, and to improve to the utmost her settlements in the East, is a work far beyond her limited power. To diffuse all the manufactures of the multitudes who own her sway in India, and court her protection—to encourage and extend their arts; to animate them to new exertions in commerce and agriculture, will require the co-operation of other hands. The internal and foreign trade of India, even as it now stands, including its collateral and accessory connections, is the most considerable upon earth. It is impossible to say to what a height it may not be carried, if the advantages of nature are seconded and improved by a reasonable freedom of commerce, and an equitable and just government. It would surely be the height of impolicy, it would be political insanity, instead of encouraging, promoting, and extending so happy an order and constitution of things, to fall upon it with a hostile overbearance,—to depress and destroy the growing wealth of India, for no better reason than that it requires larger capitals and more hands than we have to employ; and that our minds and views are too contracted for the admission

mission of foreign labourers, even when our vineyard has become too extensive for our own exclusive cultivation.'—'The argument against the total exclusion of foreign hands becomes stronger, when we consider that we have to attend to our West-India colonies, to our trade to the Mediterranean, our trade to the Baltic, our trade to Africa, and to various other quarters of the world.—It is our interest, it is indeed our duty, to encourage, by all means in our power, industry in all its branches and sources, whether internal and domestic, or dependent and external.'

He reprobates the narrow and oppressive policy which does not permit colonies to manufacture their own raw materials for their own consumption. The concession, he says, would be accompanied by its own reward; it would occasion the colony to flourish, and to yield a surplus revenue to the parent state.

'It is not more desirable than it is difficult to admit foreigners, as well as individual traders of Great Britain, to a participation of our trade with India, and at the same time to accord such privileges as may prolong the existence of the East India Company; to grant such advantages as the subjects of Great Britain ought to enjoy in trade, over those of foreign nations; and to establish such duties as the British Government have a right to expect from so various and extensive a commerce, which has been formed under their auspices, and which it is incumbent on them to protect. Yet the union of all these objects is to be attempted; the East-India Company is to be preserved; the just expectations of individual traders are to be fulfilled; the claims of the British Government respected; and the strong inclination of foreign nations to participate in the India trade to be gratified.'—

'It has been the policy of former rulers in India to exclude foreigners from all intercourse with our possessions in India, as much as possible. Hence a proportionable eagerness on their part, to acquire settlements in India, independent on the English. To open, to a certain extent, a free trade with India, would abate that eagerness and add to the security of our dominion in that part of the world. It is equally liberal and wise policy to hold forth to foreigners, as well as to individual traders in Britain, such advantages as may encourage them to trade with British Hindostan; and by so trading, to stimulate the industry and circulate the manufactures both of Britain and British India, and exalt the English power and name to higher and higher degrees of glory. All injustice has in its nature something rotten at bottom, that tends to undermine the fabric of which it is made the foundation. Unjust and inordinate ambition in any state or kingdom carries a menacing air to all its neighbours; and hence confederacies which sooner or later effect, if not their ruin, yet the fall of their power.'

The following anomaly in the laws of a sensible nation, eminently jealous of its commercial interests, will surprize most readers:

'Foreign ships of every nation, although not directly allowed to fit out from any port of Great Britain, are permitted, under certain restrictions, to repair to all our ports in India without exception. Yet no Englishman, by the laws of his country, can either directly or indirectly be concerned in any trade to the East Indies, on either a British or foreign bottom, without incurring the heaviest penalties. Not only may foreigners fit out ships from any part of the continent of Europe, but even to clear a cargo from the port of London or any other in Britain: nor have they any thing more to do than to return with a British cargo to the place of their original departure, in order to be provided with passes from their own government to entitle them to proceed to our settlements in India with a mixed cargo half English and half foreign. After administering to the luxury of our countrymen abroad, and draining them of their ready cash, unless they can procure such articles as will yield them a certain profit in the markets of Europe, such as pepper, cardamums, coarse cloths, and blue goods, they proceed to China with the specie of our countrymen, and, by this means, repeated annually, reduce the circulation of cash, which, in the course of time, joined to the treasure remitted for the purchase of teas, must leave our India settlements without money necessary for its internal circulation.'

In drawing to a close the remarks on the subject of India trade, Col. T. writes thus:

'I have endeavoured to acquit myself, in the best manner of which I am capable, of a task equally important to the nations of Europe, as it is interesting to mercantile men of this and every other country. The result of all that I have advanced on the subject seems to divide itself into two branches, differing materially from each other: still both are to be united on terms of reciprocal advantage to all the parties implicated in the most ancient as well as the most lucrative commerce in the world.

'In the first place, the rivality of other nations is to be avoided, and the plausible and ruinous schemes of the French Republic, to counteract and destroy our valuable commerce with India, are to be rendered as abortive, as they would prove ruinous, if carried into effect.

'In the second, The interests of the East India Company, and the free trade of Great Britain and India, are to be considered and combined.

'On the first I have to observe, that could foreigners find a market in the English settlements of India, where they could dispose of their cargoes, and at a moderate and fair price purchase the manufactures of Hindoostan, the consequence would be, that all the European nations would relinquish the idea of expensive establishments in the East-Indies, as being totally unnecessary, and carry on the trade with British India on terms at once liberal and secure.

'It also might be suggested, that the central situation of the Cape of Good Hope admirably qualifies that settlement as a neutral port, to become the grand depôt of manufactured goods from Europe, and of merchandise from India. Here the private trade of India would be concentred, and the ships of all nations, with a short voyage, and

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at an easy expence, would meet to exchange the different commodities of their respective countries. This would be forming a commercial establishment, on a scale the most magnificent, and at the same time on principles of sound policy,—as it would unequivocally prove, that the mercantile system of the British empire was moderation and distributive justice towards all mankind.

'Respecting the second, after what has been already said, it is enough to mention, that the India trade presents new and almost infinite fields of adventure to private merchants. Under certain regulations, this commerce may be carried on to any extent, not with loss, but even advantage to the East-India Company, as it must pass through their warehouses, and they would thus have a per centage, or sure revenue, without the details of trade. This, it must be allowed, is the only kind of revenue, whether territorial or commercial, that can be long possessed by a state, or such a society as the Company, which for its magnitude and the extent of its concerns is the same as a sovereign republic. But if this nation does not in some way draw more of the Indian trade into its own channels than it now enjoys, it will be absorbed into those of other nations, particularly of America, which already runs away with half the private trade of India.'

For the Colonel's observations on the present state of India, and the particulars of his plan for the reduction of the debt of the Company, the volume itself must be consulted; which will be found, on all its topics, both entertaining and informing. The interests of the British empire are extensive and complicated; and in our judgment they cannot undergo too much sober and temperate discussion. Attempts of this kind, made by intelligent and experienced persons, we shall always regard as valuable patriotic offerings.

A view of the town, fort, and harbour of Bombay, with a map of the countries situated between Great Britain and the East Indies, and some commercial charts, illustrate this publication. *Jo.*

ART. X. *The India Guide;* or, Traveller's Companion through Europe and Asia. Part I. Vol. I. By Lieutenant Colonel Taylor, of the Honourable East India Company's Service; Author of Travels from England to India, &c. &c. Crown 8vo. pp. 302. 12s. Boards. Wallis, &c.

THE youthful adventurer, who is resolved to brave the dangers of a burning climate, and the hazards of a distant and perilous service, in pursuit of fortune, will regard the little manual before us as a welcome present; for he will find in it important directions and practical counsels, which are the result of experience.

In stating the use of this book to those who may make journeys over land to or from India, the author says:

'That the real object and extent of this little manual may be rightly understood, two things are to be observed. First, that it is not only calculated for the purpose of persons travelling through Europe to India, or other parts of Asia, but also for that of those who confine their travels to Europe. I have not limited my design to the most direct journey from London to Venice and Turkey in Europe, but I have occasionally diverged, not only to other parts of Germany and of Italy, but also to France, Spain, and Portugal, on the one hand, and to the northern kingdoms of Europe on the other.

'Secondly, it will be found useful, in like manner, to the mere Asiatic traveller, whether he arrive in India, or on the coasts of Arabia or Persia, by land or by sea. Nevertheless, although this little volume is calculated for the use of the mere European as well as the mere Asiatic traveller, the object principally in view, is, the accommodation of travellers by land from the one quarter of the world to the other, whether from Europe to Asia, or Asia to Europe. Where all circumstances are favourable, it may be expected that the sensible and ingenious traveller will not, whether on his journey to the east or to the west, adhere to the post road, but make excursions, and expatiate freely in different directions.

'A taste and turn for travelling, natural in some degree to human curiosity at all times, in the present period of extended intercourse, commercial, political, literary, and philosophical, may be expected to admit of increase; and particularly a curiosity of travelling over land to India. The consentient voice of all ages and countries has always pointed, and still points, to the east; to Phœnicia, Egypt, Persia, and India, as the native land of the human race, as the centre of ancient nations, and the cradle of language, writing, arts, and sciences, and all that gives elegance, grace, and dignity, to life. It is the spirit of Asia that still animates the more refined parts of Europe.'

Col. T. points out the advantages possessed by the journey over land compared with the voyage by sea, whether the object be a laudable curiosity, or merely dispatch and convenience. The reader will be able to judge better of the work, if we set down the heads of instruction on which it expatiates:

'1st. Of money requisite for the journey.

'2dly. Equipment necessary for it.

'3dly. Preservation of health, and remedies to be applied in disorders incident to hot climates.

'4thly. Mode and expence of travelling.

'5thly. Season of the year most proper to commence and prosecute the journey.

'6thly. The choice of various routes from Europe to India, to enable the traveller to select that most convenient or agreeable.

'7thly. Mode of procuring letters of credit, or the means by which a traveller is to be supplied with money on his journey. And,

'8thly. General remarks on the mode of travelling in Arabia and Hindoostan, with instructions to the traveller in what manner he is to conduct himself.

'By

'By observing this arrangement, I shall be enabled to give every requisite information, and assist the traveller to commence the journey with ease and satisfaction, and to accomplish it as if he had already made the journey out and home.'

The expences of a Gentleman travelling without a servant by the route of Aleppo and Bussora, are estimated at about 200l.; while the Colonel reckons that 50l. of that sum might be saved by taking the way of Grand Cairo. If the traveller prefers the road of Bussora, it is recommended to him to avoid the great and to go by the way of the little desert, and to set out so as that he may reach the Persian gulph between December and March. If he goes by the way of the Red Sea, the most favourable time for arriving at Suez is between the beginning of May and the middle of August.

'Should the route by Vienna be adopted, posting in carriages will be found convenient all through Europe to that place, where post horses must be taken; or otherwise the traveller may accompany the post, which goes from thence to Constantinople every fortnight; and from Constantinople proceed with the Tartar messengers through Natolia to Aleppo. From Aleppo to Bussora there are two routes for the choice of the traveller; the one to Anna or Hilla, on the Euphrates, from thence to Bagdad, and down the Tygris to Bussora; the other directly across the Great Desert, to the same place.

'Of all the routes which present themselves to the choice of a traveller to India I should, for my own part, prefer that through Egypt by the Red Sea to the coast of Malabar, especially at a particular season of the year, and embark, as I have already said, at some port in Italy. Those of Messina or Otranto are undoubtedly, in every respect, to be preferred.'

He farther adds;

'The mistakes to which an inexperienced traveller is liable, proceed, in general, more from his own vanity than any other cause.

'Taught to look on his own country as superior in every thing, he regards with contempt the men, manners, and productions of every other. Respect joined to a small degree of complacency towards the inhabitants of any country, will in general procure a stranger civility and safe conduct. Whatever the opinion of the traveller may be of tribes or classes of men not altogether polished, it is equally the height of folly to attempt to aggrandize himself by ostentatious means, as it is to affect to despise them, because, perhaps, their appearance and information may not be quite as good as his own.

'Let the intelligent traveller accommodate his manners to their rude minds, and he will find that human nature, in the midst of the deserts of Arabia, or in the burning climes of Hindoostan, is perhaps more tinctured with the milk of human kindness than the higher circles of civilized life. Unaffected simplicity is still their character,

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uncontaminated by the vices of cities, or by that corruption which time and circumstances engender in all regular governments whatsoever.

'On a general review of this subject, drawn from the impression which the various vicissitudes of the journey made on my mind, as well as from the genius and character of the Arabs, I would observe, whichever route or mode of travelling may be preferred in crossing the Desert, that attention be paid, generally, in the observance of the following general maxims.

'*In the first place*, never to display ostentatious finery, and by that means to excite the crime of avarice in the mind of an Arab.

'2dly. To observe an equality of temper even to the lowest Arab of your caravan; to forgive his ridiculous curiosity, which, it must be allowed, he does not gratify in the most becoming manner; smile at the wonder and surprise which he testifies, and appear as much as possible on an equal footing.

'3dly. In cases of petty thefts, or of being insulted, which last is seldom the case, never to chastise [the offender] yourself; but coolly to represent the matter to the Sheick, who will do ample justice, and with more strictness than perhaps you would require.

'4thly. Never to mix with strangers, quit your encampment, or wander into the villages or huts of other Arabs, without a proper guard; those who are bound to protect you will most assuredly do it; but you must by no means look for civil treatment without the precincts of your own tribe.

'5thly. In every matter relative to situation on the Desert be entirely guided by the Sheick: in short, appear to have no will of your own, but be entirely under his direction. The more confidence you appear to place in an Arab the better he is pleased, the more he will find his honour interested, and consequently his inclination will be stimulated to afford the traveller his protection.

'6thly. Put on the dress of the natives as soon as possible after your landing in a Mahomedan country, or even before, if you can procure it: and the dress I would advise to be correspondent to the manner in which you propose to travel, but never to be beyond that of the middling ranks of life.

'Although it is scarcely possible to disguise yourself from the knowledge of a Turk or Arab, even with the help of whiskers and observing a strict silence, yet it evinces a respect for the people, and a wish to be considered on a friendly footing. The inhabitants feel themselves not a little gratified at this mark of attention, and will frequently confer a favour on that account, when they would refuse common civility to any person in the dress of an European: upon the whole, it is a fact to be depended on, that the Arabians of the Desert pay more respect and attention to a Christian than they do to a Turk, for whom they entertain a rooted aversion.

'Having gone through all the instructions which are to be generally observed, it is necessary to mention some particulars of the Route by *Vienna and Constantinople* through *Asia Minor*, and by the *Little Desert* and *Mesopotamia* to *Bussora*.

'The

'The term *Little Desert* is used in contradistinction to the Route by the *Great Desert*, which extends all the way from *Aleppo* to *Bussora*, whereas the *Little Desert* is only that portion of the *Great Desert* which extends from *Aleppo* to *Hilla* on the *Euphrates*; from hence the road lies across *Mesopotamia*, a fruitful country, to *Bagdad* on the *Tygris*, where small boats are procured to convey the traveller by that river to *Bussora*.

'There are two routes by which the journey by the Little Desert can be accomplished; the only difference is the place of embarkation, whether higher up or lower down on the before-mentioned rivers.

'1st Route.—From Aleppo by Bir, Orfa, and Diarbekir. At the last place you embark on the Tygris, and pass Mosul and Bagdad on your way to Bussora. The distance by land from Aleppo to Diarbekir is 180 computed miles, and by the river from that place 660 more.

'2d Route.—From Aleppo to Anna or Hilla on the Euphrates, where you may embark on that river for Bussora, or otherwise cross Mesopotamia on your way to Bagdad, there to embark on the Tygris in a boat for the same place; the distance from Hilla to Bagdad is fifty miles. The distance by land from Aleppo to Bagdad is 390 computed miles, and Bussora is distant from Hilla by the Euphrates 415 miles; but from Bagdad by the Tygris only 260.

'3d Route.—By the way of Vienna, Constantinople, Asia Minor, and Mesopotamia, to Bussora.

'This route has been very strongly recommended by a late traveller, Doctor Howel, in the following words: "This route I should recommend, provided the traveller can bear fatigue, will content himself with such baggage only as is essentially requisite, and submit, for a short time, to the Turkish customs and manner of living. This, I must confess, would not be agreeable to an unpractised person; and, I should imagine, would not be attempted without very powerful inducements. The advantages of this route are numerous; the traveller, at a small expence, is provided with provisions, and suffers no delay in waiting till a caravan can be formed, or escorts collected: if he travels unincumbered with any other baggage besides his mere necessaries, he avoids being detained on the road by custom-house officers, and offers no temptation to robbers, who, in this country, are seldom guilty of violence for a small booty."

'The face of the country from Constantinople to Bussora is greatly diversified, and presents the curious traveller with a variety of productions, customs, climates, and romantic prospects, which, by engaging the mind, beguile the length of the journey; it also abounds in the necessaries of life, and in that essential article water, the want of which has been sometimes so painfully experienced by the caravans of the desert.'

The Colonel enters into a comparative view of the various routes from India to Europe, accompanied with directions how to proceed by them; and he then gives an abstract of that of

which he has already published a full account, which was noticed by us in due course *. Abridged narratives of the present state of Persia and Egypt, together with observations on the Turkish coins, and those in use along the Red Sea and Persian Gulph, close this first part of the author's design; which is to be extended to three more, if the present specimen meets with encouragement.

The volume contains two maps; the one, of the countries situated between Great Britain and the East Indies, (the same as in his *Letters on India*,) and the other, that of the author's route from Aleppo to Bussora across the Great Desert.

The reader will here find, compressed in a small compass, all the information which lies scattered in several volumes that treat on the same subject; and the matter is well arranged, and rendered not less amusing than instructive: but the style is very open to criticism. Jo.

ART. XI. *The History of France*, from the Year 1790 to the Peace concluded at Amiens in 1802. By John Adolphus, Esq. F.S.A. 8vo. 2 Vols. pp. 600. and 780. 1l. 4s. Boards. Kearsley. 1803.

RESPECTABLE as is the size of these volumes, and short as is the period of which they treat, they exhibit only a sketch of its events; so just is the observation that a few years, such as it has been our misfortune lately to witness, furnish as much matter for the historian as centuries of ordinary times! We shall be rather brief in our account of this performance, because we have already descanted on the originals from which it has been compiled, and on other occasions have stated our opinion of Mr. Adolphus as an author †.

There is an art which, we think, cannot be too much cultivated by those who aspire to historic fame, we mean that of suffering events to speak for themselves: but this is a faculty which the historian before us seems not highly to estimate; since on every occasion he studiously interposes his own views of them, and blends with them his own sentiments and observations. Such is particularly the case with the first portion of the work, in which his unequivocal dislike of all who took any part adverse to the antient regîme occasions him to lose sight at once of the dignity and the truth of history: but this bias decreases as he advances, till at length, regarding each rising faction with equal aversion, he administers fair measure to all, laying open their aims and intrigues, and detailing their measures with clearness and correctness. He describes, in a style

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* See M. R. vol. xxxii. N. S. p. 90.

† M. R. N. S. vol. xxxi. p. 67.

unusually

unusually cool and dispassionate, the horrors of the reign of terror, and appreciates the characters of the primary agents in it with philosophic impartiality; and as this is the part of his history which he has most laboured, and which he treats with most success, we shall principally select our specimens from it.

Speaking of the second national assembly, termed the legislative, he informs us that

'The popular party had several great objects in view, towards which all their motions and manœuvres tended. Perhaps it might be more correct to say they had one great object, that of gaining to themselves all the power, wealth, and patronage, of the kingdom; the means of attaining which were, the frequent change of ministers, which should deprive the throne of all authority; the seizure of emigrant property, and oppression of the nonjuring clergy, in order to create unpopular opposition on the part of the king; and a war so extensive and dangerous, as to give constant inquietude, and absorb a considerable portion of the public attention. Several subordinate measures were combined with these greater efforts: as those for confirming and extending the authority of the clubs; the encouragement of publications violently seditious; and the acquisition of such posts as included a considerable influence over the populace, for their own adherents.'

The subsequent passage states the cause of the schism among the Jacobins, and the formation of the two factions headed by Brissot and Robespierre:

'Robespierre, since the termination of his senatorial character, had accepted the office of public accuser, which he filled without reproach, and almost without notice. He was still connected, though not intimately, with this faction; he had sufficient discernment to perceive that they could never achieve the mighty projects they affected to have formed, and yet retain popularity; he saw through their threadbare disguise of virtue and disinterestedness, and was forming a strong separate party in the commune, and at the jacobin club, backed by the lower order of people in Paris, to supplant these intriguers whenever they had gained the summit of their hopes. He was content to co-operate with them in measures tending to prostrate the throne, but expected to rise on its ruins, and precipitate them from the heights to which their ambition pointed, but to which they were, no more than himself, to be raised by virtue. Danton, and all the cordelier party, joined in these sentiments; they were indignant at the affectation of virtue which distinguished the Brissotins; and their pride was hurt at the haughty reserve with which those pretended lovers of equality treated them, even when they most required their services. "You, Brissot, and, above all, you, Petion," says Camille Desmoulins, "constantly received us haughtily, sulkily, and coldly; you never could conceal that hatred with which our very presence inspired you. You stretched out a finger to us, but never the hand. You did not even think it necessary to refuse the gratification which haughty minds derive from treating others with insolence and contempt."

The prepossessions of the author lead him to defend the *legality* of the capture of La Fayette, while he abandons the *policy* of that act. On the former point, he is so confident that he says that nothing but the utmost rage of faction can suggest an argument against it. Though it may not, in strictness, have been illegal, it was most uncourteous, and discordant from the usages of war previously to the French revolution: but to maintain the *legality* of the capture is doing little for the allies; before they can be cleared, the law must be cited by which it was warrantable to treat the French General and his two friends as the vilest criminals, by shutting them up in loathsome dungeons. After all, what did the Cabinet of Vienna gain by this measure? Its petty malice only prepared an occasion of triumph for its most fatal enemy, incomparably more fair and glorious than those which carnage and desolation had purchased. We are not ardent admirers of this unfortunate, mistaken, but, we believe, well meaning man; we are aware of the vanity of his nature, and of the weakness of his character: but his captors were not his judges; and they had no right to regard him in any other view than as a French commander who had given up his commission, who was flying from his native country to save his life, and who had confided in their honor for an unmolested passage to a place of safety. When narrating this treatment of the fugitive General and of his friends, even the present author is obliged to censure the *policy* of it. 'The friends of the constitution,' he says, 'resenting their treatment, became actively hostile to the allies; and the emperor and king of Prussia subjected themselves to imputations of passion and spleen prejudicial to their characters and interests. Thus the new government of France, while it hated and persecuted La Fayette, derived advantage from the presumption that he was oppressed by the opposing powers.'

That event which caused the flight of La Fayette gave rise to another, the first in a series of errors of which the late English ministry were guilty; and which considerably hastened, if they did not wholly cause, the subsequent warfare between Great Britain and France:—a warfare productive of the monstrous aggrandizement of the latter country, and yielding to the former only unavailing conquests, which were ceded to purchase a peace more disastrous even than the inauspicious contest which it terminated. We refer to the recall of the British Ambassador from Paris; which is in itself a most unequivocal act of hostility; and which, by the commercial treaty settled by the parties, was to be considered as a declaration of war. We lament with the deepest sincerity the event of the 10th of August, and we abhor the proceedings of

that

that dreadful day: but they afforded no ground for the step taken by the British minister. It is true that the powers of the English Ambassador were terminated, but they ought to have been renewed as in the case of the natural death of the French monarch. This position cannot be controverted without asserting the right of one nation to interfere in the internal regulations of another; an example set by the ex-ministers, which has been most fatally followed.

The criminal inactivity of the Brissotins, during the commencement of the horrid days of September, will eternally disgrace them, and deprive them of all title to commiseration on account of their subsequent unhappy fate. They are here charged moreover with a partial approval of the atrocities then committing: but we believe this accusation to be unfounded.

We apprehend that the author is also not altogether correct, when he states that Roland was considered as the head of a party: but the passage possesses great merit, because it contains a very just description of Robespierre at the period to which it alludes:

'Thus were Roland and Robespierre made ostensible heads of a party; but in personal respects the senator was far superior to the ministers. Robespierre was not at that time characterised by any of the ferocities which have since rendered his name so deservedly odious; he had even been reproached with feeble and abject humanity when in the constituent assembly he opposed the decree for proclaiming martial law; and with cowardice, for not taking a more active share in the late insurrections; his talents were decried as below mediocrity, and his ambition deprecated as above reason. But Robespierre's adversaries had not done justice to his powers of improvement: perseverance had purified his style from many blemishes; study and composition had given firmness, fluency, and even beauty to his periods: he was not now to hold an inferior rank in an assembly where Mirabeau, Maury, Cazales, and Lally Tollendal, could look down on him with lofty superiority; but after acquiring unlimited ascendancy and confidence among the people of Paris, whom he always abjectly flattered, and in the jacobin club, he was to prosecute his advantages in a legislature little differing from that club, and composed of its most fiery materials. Whatever Robespierre possessed was known to be his own; he acknowledged no superior for whose advancement he laboured, no private adviser whose dictates he was to repeat; and office was not his aim, for in all the contentions of the late months he had never stretched forth a finger to touch the tempting spoils which lay at his feet.'

The author thus states his views of the pacific overtures made by France immediately after the commencement of the war: 'A mockery of negotiation,' he says, 'was practised by sending emissaries to England, who demanded to be received as agents of the French government, though furnished with no authentic

authentic credentials, nor invested with any efficient powers. Dumouriez too, when at length dispatched to his army, was furnished with presumed authorities to commence a treaty with lord Auckland, and the grand pensionary of Holland; but it soon became apparent that his credentials were as vague, and his intentions as treacherous, as those of the parties who had been already dispatched on the same employ.' We had always understood that one of the emissaries to whom Mr. Adolphus alludes, viz. M. Maret, was ordered on his landing to quit the country, without any examination of his credentials.

Of the war in La Vendée, he says;

'It exhibited the unusual and interesting sight of peaceable, religious people, animated by their love for the altar and the throne, braving every danger, and encountering every difficulty, to retain to themselves the rights of worship, and the freedom of acknowledging no other lords than those who had so long contributed to their happiness, and towards whom they felt an undiminished attachment. The first decrees of the constituent assembly against nobles and priests had excited the indignation of these virtuous people; they were further irritated by the intolerance of democrats, and prepared for resistance to oppression, and for supporting the rights of their sovereign, and the nobility. At the period of the king's flight, they prepared to tender their assistance, but his arrest frustrated their zealous intentions. Their discontents were inflamed by the persecution of the non-juring clergy, to whom they constantly afforded shelter and assistance, refusing to admit or communicate with those who took the oaths. The national assembly had placed Dumouriez at Fontenaye-le-comte, afterwards Fontenay-le-peuple, as military commandant, and Genſonné and Gallois were deputed as commissioners to collect information; the result of their joint opinion was, that the people might easily be kept in tranquillity by a small share of moderation.'

Here the author has too closely followed Dumouriez, whose relations ever bend to his own interests and views. The fact is that the revolutionary spirit first broke out in that province, and particularly manifested itself in an inveterate persecution of the nobles; of which a particular account is given in M. Bertrand de Moleville's Annals, and by most of the historians of the revolution. The principal cause of the Vendéean insurrection must be traced to religious considerations; and other matters, we believe, were only accessory.

It was certainly lawful for Mr. Adolphus, when relating the unhappy end of Barnave, to indulge his favourite feeling with regard to the first authors of the revolution, and to visit on that young man the sin of a most unfeeling and unwarrantable expression used by him when the spirit of the revolution

was

was at its height: but there is something truly *Vandalic* in pursuing the same course, when speaking of the fate of Bailly, which is never mentioned even by his royalist countrymen without extorting from them a tribute to his science, his genius, and his integrity.

In the course of a few pages, Mr. A. gives a very able summary of the horrors which prevailed in Paris during the latter part of the domination of Robespierre. The virtues of Malesherbes overcome the prejudices of the author, and his fate is related with the praise which was due to him, without any ill-natured allusion to his early connection with the philosophers, and his patronage of those measures and speculations which led to the revolution. It surely could not be ignorance that saved the memory of the venerable magistrate from this writer's attack! Yet Mr. A., when he records the exit of any friend of the revolution, treats him very much as the austere and upright Tillemont did his heathen emperors. The rigid Carthusian consigned them all to the devil.

It would appear from the succeeding passage, which refers to the execution of Danton and his party, that the greatest monsters in human shape are unable to divest themselves altogether of the sympathies of our nature:

'Danton was beloved by a great number of persons, and even those who recollected with abhorrence his pernicious activity in the transactions of September, 1792, and on some other occasions, conceived hopes, from other parts of his conduct, that through him a new system might be formed, subversive of that of terror. It is affirmed, and does not appear improbable from several of his proceedings, that Danton had formed such a design, that Legendre was joined with him in the project, and that they were aided by Camille Desmoulins. Their intentions were perceived by Robespierre, and resented, not because he was adverse to the end of their design, but because he himself was ambitious of terminating the horrors which disgraced and depopulated the country, but wished first to destroy those members of the convention and the committees whose talents and influence might have enabled them to thwart his views, or to diminish his importance by sharing it. Thus Camille Desmoulins drew destruction on himself, not by incurring the hatred of Robespierre, but by alarming his pride and self-love by the proposition of a committee of clemency, authorised to pardon crimes which did not spring from evil intentions. Had the idea been confidentially disclosed to Robespierre, Camille Desmoulins would not have suffered death; but being thrown out to the public in print, it was highly offensive, as it anticipated a measure of which Robespierre wished to assume all the merit, but which, in his opinion, was not yet ripe for execution, as he wished all the furious jacobins to render themselves completely odious by numerous assassinations and unbounded plunder, in order that he might shine with greater lustre as the means of terminating their hideous reign.'

The power and influence to which Robespierre had attained are well described by Mr. Adolphus;

'In all parts of the republic the authority of this demagogue was at its greatest height; the committee of public safety was devoted to his orders; the convention in general moved only by the dictates of his will; his name gave authority and popularity to all the acts of government; and to him were more abject compliments, and a greater profusion of homage, paid than to all the crowned heads in Europe; nay some tributes of adulation approached the style of Asiatic bombast and servility. He was styled "the glorious incorruptible Robespierre, who covers the republic with his virtues and talents, as with a shield; who joins to the self-denial of a Spartan or Roman of early date the eloquence of an Athenian." Even the tenderness and humanity of his disposition were praised! One man congratulated himself on a personal resemblance to him; and another, at the distance of six hundred miles, declared he was hastening to Paris to feast his eyes with a sight of him. He was compared, not by an individual, but by a body of people, to the Messiah, announced by the Supreme Being as the reformer of all things; and afterwards he was said to manifest himself like the Almighty, by miracles. On some occasion a *Te deum* was performed for him, the burthen of which was *Vive Robespierre, Vive La République!*'

This ascendancy is the more wonderful, because it was solely the effect of popular arts; and if the adulation offered to this grand demagogue claims the notice of history, what will posterity think of that which has been more recently paid to a succeeding ruler of the same country?—The author's conjectures respecting the projects which engaged the attention of the French Dictator, immediately prior to his fall, accord with probability:

'He seems to have occupied his thoughts more with the means of gaining absolute power by one single exertion, than with revenge on a few members whom he thought too insignificant to produce any serious injury to his power and popularity. His aim was to let all his associates in power dip their hands deeply in blood and crimes, so as to render themselves odious to all mankind; then suddenly appearing the advocate of humanity, as he had already of some portion of religious toleration, to have united round him all the friends of the Gironde, all the supporters of the catholic faith, and the great mass of people whom oppression and blood had wearied and disgusted; and having by this division overthrown those whom he dreaded in the convention and committee of public safety, established a new system of government, in which every thing should have moved round him as the chief and centre.'

The specimens which we have given of this work will sufficiently shew what is to be derived from it. We have pointed out some imperfections in it: but it will notwithstanding answer the purposes and satisfy the expectations of a large class of

of readers. It should be added that Mr. Adolphus has generally, with great propriety, referred to the authorities whence he has drawn his materials.

A detailed table of contents supplies (though inadequately) the place of an index to these volumes. Jo.

ART. XII. *An Historical Review of the Royal Marine Corps*, from its Original Institution to its present Era, 1803. By Alexander Gillespie, First Lieutenant in the Royal Marines. 4to. pp. 420. 1l. 1s. Boards. Egerton, &c. 1803.

FROM the formation of that meritorious body of men, the British Marines, almost to the present time, they have laboured under great discouragement, on account of the prejudices which were inconsiderately adopted by many naval officers respecting their utility. It may be true that the management of a ship in bad weather, or in an intricate navigation, is a point of sea-duty for which their exertions are not well adapted; but, in the important business of attack and defence, which are the great ends of a national marine, their services have been in a high degree conspicuous; and in the preservation and maintenance of order and subordination, their zeal and loyalty have been eminently distinguished. The claims of the Marine Corps are now well understood, and have been publicly and justly acknowleged by the honourable distinction of the title *Royal*, which has recently been prefixed to their former appellation. We hope that Royal encouragement will not stop here.

The establishment of the Marines, Lieutenant Gillespie informs us, was at first created 'with the sole view of being a nursery to man our fleets. They were always quartered in the vicinity of our principal sea-ports, and regularly trained to the different methods of ship-fighting.'—'As each individual became properly qualified to act on board of ship as a foremastman, which was uniformly encouraged, he was discharged from his regiment, entered upon the ship's books, and levy money was granted to the officers of his corps, in order to supply the vacancy of him who was thus transferred.'

'The first authentic instance of any regiment of this description appears in the Army List of 1684, and from the return of the general review on Putney Heath, upon the first day of October in that year. Neither the exact æra of its establishment, or that of the other maritime forces, is clearly ascertained; and it would be absurd to speculate upon dates which can yield no material result.

'The return which I have mentioned runs thus, and is annexed at large: "The Lord High Admiral of England, his Royal Highness

the Duke of York and Albany's *Maritime Regiment of Foot*, commanded by the Honourable Sir Charles Littleton, called also the Admiral Regiment.'

An extract is given from the detail of an attack made against the Island of St. Christopher in the year 1690, which shews the nature of the Marine service at that period. "In this action, we had killed and wounded upwards of 130 men, and Captain Keigwin, *a sea commander*, who was appointed *Colonel of the Marine Regiment* (which consisted of about 230 *seamen*), was shot through the thigh, of which wound he died."

In 1697 and 1698, the Marines were disbanded, and half-pay was bestowed on the officers. The author enters into a discussion of the question whether half-pay to officers is to be considered as a retaining fee, or as a reward for past service; and he cites two opposite examples, one, of a decision by the judges that half-pay officers are not amenable to military jurisdiction: the other, of half-pay officers being tried by martial law. The latter, however, was an extraordinary case, the persons so tried having been taken in arms against the government of their country. Lieut. G. has not expressly delivered his opinion on the question, but he appears inclined to side with the judges.

One of the first acts of Queen Anne, after her accession to the throne, was a revival of the Corps of Marines. They were formed in regiments; and at the same period, 6 regiments of foot were destined for sea service: the expences of the foot and of the marines being alike. The author remarks that the corps, after its revival, ceased to be considered as a nursery for seamen; and those who were not employed on board the fleet 'were quartered at or as near as might be to the dock-yards, to guard them from embezzlements, or any attempts of an enemy.' He has also added an account of the reductions and augmentations which at different times have taken place in the Marine Corps.

The narrative of the attack on Belleisle, in 1761, will afford an exemplification of Mr. Gillespie's composition, and is of a nature not inapplicable to present circumstances:

'A secret expedition was prepared early in this year, which was committed to the joint conduct of Major-General Hodgson and Commodore Keppel, and was subsequently directed against the island of Belleisle.

'Eleven battalions of Foot, four troops of the 16th Light Dragoons, under Lieutenant-Colonel Burgoyne, a detachment of the Royal Artillery, and a corps of 1000 Marines formed into two battalions, commanded by Brevet Lieutenant-Colonel John Mackenzie, amounting nearly to 10,000 men, composed the strength of the Army upon this

this service. The whole were escorted and spiritedly seconded by ten ships of the line, eight frigates, three bomb ketches, and two fire ships; which set sail upon the 29th of March from St. Helens, but did not gain sight of their wished for object until the 6th of April. This force was afterwards augmented by troops and men of war.

'In addition to the natural strength of this island, no means of defence had been neglected by the enemy, who aware of the attack, had constructed works, and placed guns on every spot that afforded a possibility of descent.

'Upon the 7th the Fleet stood along the South end of Belleisle, with a view to reconnoitre its strength, and to ascertain a proper quarter for debarkation. Coming to anchor in the road of Palais on the noon of that day, the principal Officers of both services, accompanied by some of the Engineers, proceeded to the Northward, in order to finish their observations upon the general state of the coast. The final result convinced all, that great obstacles were to be surmounted every where, and that the sacrifice of many lives was unavoidable in attaining the first object of their views.

'After mature deliberation, it was resolved to effect a landing early in the morning of the 8th of April, for which purpose the flat-bottomed boats were hoisted out, and the troops placed in them ready to advance towards Port Andro, on a signal being made. They were preceded by his Majesty's ships Dragon and Achilles, commanded by the Hon. Captains Harvey and Barrington, whose orders were to silence the battery, which protected the entrance into this Bay. These gallant Officers soon accomplished the duty, and intimated that no opposition to the landing of our forces was to be dreaded from that point of defence.

'The boats having proceeded under the immediate superintendance of Commodore Keppel, who had shifted his pennant from the Valiant into the Prince of Orange, were then ordered to row towards the shore, arranged in three divisions, under the direction of Captain Barton, of the Royal Navy. Notwithstanding a prodigious fire of musquetry, our brave Soldiers made good their landing, and evinced a series of valour that must have conquered any thing within the power of man.

'The French were intrenched to the chin on a steep hill, the base of which they had cut into a perpendicular form, which prevented our gallant fellows from ascending their works without scaling ladders, of which there were unfortunately none. After a heavy loss, and a contest which did them honour, a retreat became the only alternative.

'On this trying occasion, the distinguished courage and coolness of Generals Crawford and Carleton, were very highly conspicuous; the latter was wounded.

'One boat landed sixty of Erskine's Grenadiers, under Captain Osborne, who were unobserved by the rest of our force, and not being supported, fell victims, excepting twenty, to very superior numbers, after the most noble resistance. Their brave leader was classed among the unfortunate. The fire from the ships was opened to cover the return of our troops, who sustained a loss of nearly 500 men.

'A diversion was carrying on in another quarter during these operations, in order to aid them by attracting the enemy's force from the real object of attack, towards Saucon. This was composed of the 96th and 97th Regiments, and the Marines; but nothing could avert the disaster.

'A dreadful gale coming on after the return of the boats, occasioned the loss of many of them, which was felt extremely; and the transports were also very considerably damaged. After it ceased, the attention of the whole Fleet was turned to repair these accidents.

'Having obtained some reinforcements, and after a second very minute review of the island, it was determined to make another descent at Fort D'Arsic, to be supported by two separate attacks, in order to distract the enemy, near St. Foy, and at Saucon.

'The last, which was intended merely as a feint, was composed of the four troops of Light Dragoons under Lieutenant-Colonel Burgoyne; which being distributed amongst a number of transports, and escorted by a large Naval Force, appeared the most formidable of the whole. Ships of war were allotted to co-operate with the other two, headed by Major-General Crawford and Brigadier Lambert in covering their debarkation and silencing the different batteries.

'Early on the morning of the 22d of April, the men of war having accomplished this latter object, the troops were ordered by signal to advance, in two divisions, in close order, till abreast of their respective points of attack.

'The enemy, suspecting that the principal impression would be directed against Fort D'Arsic, overlooked the defence of these stupendous rocks, which offered natural obstacles, sufficient to deter the most daring invader.

'Brigadier Lambert's division, to which the Marines under Colonel Mackenzie were attached, approached under this high coast, when it appeared to this gallant Officer, that a fit opportunity for enterprize presented itself. He accordingly moved onwards unperceived, and with a rapid resolution, Captain Paterson, at the head of the Grenadiers of the 19th Regiment, quickly supported by Captain Murray, with a company of Marines, landed and climbed the rocks. Soon afterwards other troops followed their intrepid example, when having reached the summit, the whole formed upon it. The French were amazed at the attempt, but pushed on a veteran Corps of 300 men to atone for their want of precaution.

'Contiguous to the ground occupied by our troops, there was a wall, which suggested itself as an eligible post of defence. This enabled our inadequate numbers to oppose the enemy, until they were farther reinforced by Brigadier Lambert, at the head of the Grenadiers of the 30th, and the rest of the Marines under Colonel Mackenzie. The tables were now turned, when the Regiment of Bigorre was beat back to the rising ground from which it had advanced.

'Captain Sir Thomas Stanhope, whose duty it was to co-operate with this brigade, had watched these spirited efforts with an anxious zeal. He instantly manned and armed all the boats of his squadron, which rowed ashore as a farther support, while the force that had proceeded against Fort D'Arsic, observing this unexpected success, also pushed

on

on to unite with Brigadier Lambert. Thus strengthened, that active Officer allowed no interval, but moved against the enemy upon the hill, whom he drove to their main body, taking their field-pieces and some prisoners.

'Captain Paterson, of Beauclerck's regiment, Colonel Mackenzie and Captain Murray of the Marines, were wounded; all of whom were much distinguished during the whole course of this short, but sharp service, which did not exceed the space of two hours. About five in the evening the debarkation was completed, the Army was pushed upwards of three miles into the country, and took post upon an eminence through the night.

'The enemy, during the day, had withdrawn all their detachments from their extensive batteries on the coast, blown up their magazines, and united all their forces under the command of General de St. Croix.

'On the morning of the 23d, the British Army was in motion against the town and citadel of Palais, while that of the French occasionally seeming determined to dispute our progress, at last retired without a conflict, into that strong fortress, and its dependant works.

'Some days of boisterous weather prevented the landing of our battering cannon and other necessary stores, that were essential for commencing operations against Palais, of which General St. Croix availed himself, by constructing six different redoubts; all of which were to be carried before breaking ground in front of the town and citadel.

'The English Commander also profited himself of this interval, by dispersing assurances of protection to the laws, religion, and property of the natives, who should submit themselves; which were not without their effect. A short time, however, enabled General Hodgson to employ more convincing arguments, by opening his batteries upon the 2d of May. The brave St. Croix's answer to a summons was, that he would defend his charge to the last extremity.

'The enemy attempted a sortie on the night of the 3d against our most advanced works, which they carried, killing a number of our troops, and making General Crawford and both his Aids-de-Camp prisoners. Following up this success, they advanced against the trenches, when a sharp action commenced that remained doubtful, until a party of Marines, under Captain Hepburn, arrived, who charged the enemy, and forced them to retire with considerable loss.

'In order to facilitate our approaches, the Engineers pronounced that it was absolutely necessary to carry one of the intervening redoubts. Accordingly a detachment of 200 men composed of a part of Loudon's regiment, and Marines, under Captain Carruthers, of the latter corps, were warned, upon the evening of the 12th, for this duty. A heavy fire, of shot and shells, was kept up during the night upon that object, with a view to make some breach, and to harass the enemy. Soon after the dawn of day, those assailants advanced against the works with fixed bayonets, when after a very spirited contest, they soon carried the redoubt, and maintained it. Captain Carruthers, with a *ready promptitude,* observing the panic amongst the

French, did not permit it to subside, but instantly pushed on against two others, which were successively evacuated by their defenders, who retreated with precipitation into the Citadel. This party becoming reinforced by 370 of the 69th Regiment, under Major Nesbit, achieved the conquest of the whole of the French Redoubts, and with an impetuous persevering ardor entered the town of Palais, pell mell, with the flying enemy.

'The gallantry exhibited by all who fought on this memorable day, very justly immortalized the military fame of every individual, which extended its honorable influence to those corps at large, from whom they were detached.

'Very distinguished encomiums were bestowed by the enemy upon "Les Petits Grenadiers;" a title derived from the caps worn by the Marine Soldiers.

'Thus was every obstacle removed, which prevented the close investment of the Citadel of Palais; a fortress that had been planned and raised under the superintending genius of the celebrated Vauban.

'During this period the fleet rendered very material services, by their stopping supplies from the Continent; and their vigilance during the subsequent continuance of the siege was highly meritorious.

'The conduct of the French Commander reflected honour upon himself and the French arms. From the 16th of May until the 7th of June he persevered in maintaining his post against an unceasing fire from 44 heavy cannon, 50 mortars and howitzers, besides field pieces, which, in many places, ruined the works, killed numbers, and from which there was no safe retreat but within the casemates.

'This interval afforded the display of many instances of *bold intrepidity*, amongst the individuals of the line and of my corps, from the many sallies which were attempted by the active St. Croix, during the course of it. One of these being aimed against a post occupied by Captain Wright, of Marines, having under him three Companies of his Corps, which was of peculiar importance, this brave Officer, notwithstanding orders were given to retreat from it, assumed a personal responsibility, and, well knowing its consequence in the future operations of the Army, determined to maintain it. He repulsed the enemy, and received the flattering sanction of Brigadier General Howe, who in the course of duty, afterwards visited it, for his very resolute conduct.

'Another conspicuous instance of this kind occurred in Lieutenant Lachlan Cuthbert, of the Army, who evinced the greatest personal courage, and though abandoned by his men, pointed and fired the guns of a battery at which he commanded. Being soon supported, the enemy were forced to retire with loss.

'After an incessant cannonade, which had effected a large breach sufficiently practicable to encourage a storm, preparations for it were accordingly made; observing which, General St. Croix proposed to capitulate, after a loss of 922 men within the walls of the Citadel, upon the 7th of June.

'In consequence of their gallant defence, honorable terms were granted to the garrison, which was immediately shipped for France.

'During

'During the whole of this service, so highly creditable to our Army, and to the corps of Marines, we have to recount 34 Officers, 30 Serjeants, 8 Drummers, and 710 Rank and File killed and wounded.

'General Howe was amongst the latter, as well as Brigadier Carleton, already mentioned.' G. 2.

Some inaccuracies might be noticed in the language of this work: but the information is of a nature that will be acceptable to many, and the author has interspersed with it much military anecdote, in which his corps bears an honourable share. He is well intitled to their thanks for his exertions, in thus recording their just claims to the notice of the historian and the praise of the patriot.

A short Appendix contains an enumeration of the privileges which are obtained by serving in the Royal Marines, and of the regulations which have been made to shield them from frauds, and to facilitate the recovery of wages or prize-money due to them.

Capt. B....y. See above

ART. XIII. *Sermons, preached to a Country Congregation:* to which are added, a few Hints for Sermons; intended chiefly for the Use of the younger Clergy, by William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre in New Forest. Vol. III. 8vo. pp. 456. 7s. 6d. Boards. Cadell and Davies. 1803.

AN account similar to that which has appeared of the preceding volumes * may be given of this additional publication. The sermons, as in the first collection, are twenty five, and the *Hints* now amount to fifty-eight. Twelve of the discourses, by which the author concludes the whole, are denominated, 'a short comprehensive sketch of Christianity in one view;' and in these, among other topics, we have a brief, but intelligible and satisfactory, representation of some of the evidences which support the authenticity of the writings of the Old and New Testament. Though we have observed in the perusal some deficiencies and imperfections, these compositions in general are carefully and judiciously adapted to answer the purpose intended by their author. Some are more striking than others, but all have an instructive and useful tendency. To the few selections already made in our former articles, we shall now subjoin one short extract, as it will convey a farther idea of Mr. Gilpin's manner of address and admonition. It is taken from the conclusion of the twentieth sermon, the immediate subject of which is, the 'Conditions required of Christians.'

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* See Monthly Rev. N. S. vol. xxxii. p. 268. and vol. xxxviii. p. 394.

'Thus

'Thus I have endeavoured to explain to you the terms of our acceptance with God. It is a weighty subject, my brethren, and you will one day find it to be so. And yet, alas! how little does it affect the best of us! How much more are we inclined to try a thousand arts to *bargain*, if I may so call it, with heaven, and endeavour to gain salvation, not on God's conditions, but our own. We seem to think, God Almighty should rather come to our terms, than we to his. The young man in the Gospel seems to have had sentiments of this kind. He came to Christ to inquire, what he was to do to inherit eternal life? He had a desire to inherit eternal life, (as no doubt, every body in his senses must have) and he wished to have the authority of Christ on his side, in order to his inheriting eternal life in *his own way*. But his experiment failed. Christ tried him on the article of love to the world. He did not like the terms, and therefore chose rather to go on in his sins.—Let not us follow so bad an example; but in *our* inquiries on this great point, let us assure ourselves that no terms but those of the Gospel will be accepted—and that on these terms alone (through the merits of Christ) we must depend for all our hopes of everlasting salvation.'

In the discourse concerning *faith*, *hope*, and *charity*, (1 Cor. xiii. 13.) we do not perfectly accord with Mr Gilpin's remarks. The Greek word, which throughout the chapter is translated *charity*, we doubt not he will allow, should have been rendered *love*, signifying christian piety and benevolence; which, in its different relations, is so beautifully described in this chapter, and corresponds so well with the complete model exhibited by the author of the Christian faith.—Among the sketches or *Hints*, we observe one on the text, '*teaching for doctrines the commandments of men*' (Matt. xv. 9.), which this respectable author employs to illustrate the superior excellence of the Gospel morality, in opposition to those who would equalize it with the instructions of heathen philosophers. The comments on the subject are just and useful, and might be amplified to great advantage: but they do not perfectly comport with the above passage, which is plainly intended to censure and expose the folly, and often the selfish imposition, the hypocrisy and impiety, of several Jewish priests and rulers, too frequently also manifested in other instances.—The subject of the tenth *Hint* is *Rom. xii. v.* 4. 'The Apostle here (observes Mr. Gilpin) compares a *state of society* to a *human body*. The general health of both consists in their respective members: if each member perform his functions properly, the whole is sound. If we try this nation by the Apostle's criterion, I fear we shall not find it in perfect health.' Accordingly, he brings under review the gentleman of independent fortune, the merchant and man of business, the lawyer, the physician, the soldier, and the churchman; (to which list, others might be added;) and he suggests, to

several at least, that they are but diseased members. This Number, though placed with the sketches, might appear with the sermons, and still admit of being considerably lengthened.—In the next Number, on *the Lord's supper*, this ordinance is considered in a scriptural view, as *solely a rite of commemoration.*

At the close of one of the sermons, are introduced some instances of eminent piety in the higher stations of life. Hi.

ART. XIV. *Letters of a Mameluke;* or a Moral and Critical Picture of the Manners of Paris. With Notes by the Translator. From the French of Joseph Lavallée, of the Philotechnic Society, &c. &c. &c. 2 Vols. 12mo. 9s. Boards. Murray. 1804.

THIS work is by no means devoid of merit in many of its parts, separately considered: since it affords lively and spirited descriptions of the follies and excentricities of the times, and traits of manners sketched with considerable felicity, which interest deeply, and which we hope may have a salutary influence. If we regard it as a whole, however, we must abate our praise. It is defective in design, it blends together matters not well assorted, and in the midst of light reading we very unexpectedly find grave and difficult disquisitions obtruded on us. We witness the incongruity pointed out by the critic-poet, but we are more disposed to be offended than to laugh. When, indeed, we reflect on the conceit which ascribes the principal cause of the French revolution to the circumstance of the Celts and Franks having remained perfectly distinct nations, wholly unmixed down to the commencement of that great event, we may feel inclined to indulge in a smile, in spite of the serious manner in which it is maintained: but, unfortunately, the detail of proof is as dull as the hypothesis is whimsical: though we must allow the praise of ingenuity to the comparison which the author draws between the events and characters of the League, and those of the revolution.

While the principal part of the contents of these volumes would have ensured them welcome room on the shelves of circulating libraries, we fear that episodes such as those to which we have alluded will occasion the greater number of the customers to stop short in the perusal of them, and to throw them aside before they have made any material progress in them: notwithstanding the high seasoning of the translator's notes, which are drawn up in the genuine spirit of John Bull, and which afford clear evidence that, in regard to our rivals, the writer is not wanting in what an old divine called *wholesome animosity.*

This

This author is a disciple of the school of Helvetius, Mably, Raynal, &c. &c. with notions a little chastened by late experience. No writer ever spoke more openly that language of vanity and self conceit, in which the French are so apt to indulge; and many of his lucubrations, on this account alone, are curious. Nothing can excite greater disgust than the detail of the horrors of the revolution into which he enters, except the preposterous attempt to vindicate the national character from all blame on account of them.

Let not the reader suppose that this production comes from the pen of Abdallah Menou, or any one of the chiefs engaged in, or of the *scavans* attached to, the Egyptian expedition; for he will find that no attempt whatever is here made to support the character of a Mussulman Chieftain.

We insert an extract as a specimen of the domestic pictures interspersed through these volumes, which certainly possess great merit:

'I frequently met at a friend's house two worthy persons; the husband is a man about sixty years of age; the wife is fifty. They had often loaded me with politeness, friendship even, and had a thousand times pressed me to go and see them. This invitation flattered me; they made it with so much cordiality, that I at length resolved not to refuse any longer solicitations so obliging. One thing, however, astonished me; they were perfectly well received at the house where I met them; they were even treated there with much distinction; nevertheless, it seemed to me that their *ton*, their manners, and their language, formed a singular contrast with the language, the manners, and the *ton* of the common friend at whose residence we assembled: I found something particular, strange, and even unsuitable in this intimacy; and I was at a loss to explain to myself the cause of it. The latter, a man likewise of a mature age, had formerly exercised high employments, lived a long time at court, and frequented the company of every person eminent for instruction, morals, or dignities in Paris: he had thence retained that amenity, that ease, and that exquisite politeness, which renders a Frenchman a being truly excellent when he possesses them; and in him of whom I am speaking, these qualities, united to the best heart and the most noble soul, make a man the most worthy of respect, esteem and friendship. I certainly found in the other two the same inward virtues; but their exterior was coarse: their good sense often struck me, but it was disfigured by their expressions. They were totally strangers to that refinement, that delicacy of attention, deference, and civility, which the other possesses in a supreme degree. There was, in my opinion, in the whole of their deportment, a sort of shade which contrasted disagreeably with the richness of their clothes, the number of their servants, and the elegance of their carriages: in short, they were the most worthy people in the world, but unfit for the sphere in which they lived. "Explain to me this enigma," said I one day to our common friend: "how happens it that, with a fortune

tune nearly equal, methinks, there is such a distance between you? Is your amiableness a particular gift which Nature, less bountiful towards them, has withheld from them? Excuse my frankness; I see, unquestionably, that, as for sentiments of honour and probity, such society suits you extremely well! but if we take into the question that knowledge of the world on which the French apparently lay so much stress, it is quite another thing."—"A word will let you into the secret," answered he; "they are modern rich persons. But do not give to this epithet a false explanation: how many new fortunes are not scandalous! These persons owe theirs to an irreproachable conduct; it is the fruit of great services rendered to the State, and also of great services rendered to private individuals. In this instance, Fortune has wrought a miracle seldom to be seen; that is, in favouring them, she has acted in concert with virtue; and it might be said that these people have acquired, with a noble disinterestedness, what certain others have accumulated only by means the most shameful. They have rendered to me the most signal services; it was no more than just that my gratitude should be unlimited, and that, owing, like a thousand others, perhaps, to their vigilance the preservation of the greatest part of what I possess, I should contribute, for my share, to the increase of their comfort. We overlook, in so many people, riches obtained at the expence of the tears of the poor, that we may certainly overlook, in these worthy persons, a fortune secured by the gratitude of the obliged. Born of poor parents, they were without education; they carried on in their youth a very limited trade: but with regularity, honesty, and strict economy, they, in length of time, amassed a very considerable capital. For fourteen years past they have made the most worthy use of it, and they deserve to prosper. Fortunately for them, beneficence, this once, has not been thrown away; they required nothing from Gratitude, and Gratitude has paid her debt. Their sole mean was to have more judgment than policy. They do not express themselves well, I admit; they have a bluntness, an absurd familiarity of manner, perhaps; but ought all that to prevent me from seeing them? To this amiable exterior which you have the goodness to distinguish in me, I have the happiness, I own it, to join an honest heart. But how many people have that exterior without having the essential qualities of those of whom you are speaking! Yet their company is frequented. If one receives those who have a polish without virtues, why not receive those who have virtues without a polish?"

We were much pleased with the author's incidental remarks on the cruelty to brute animals, which is but too prevalent in most countries, but particularly in France.

Jo.

MONTHLY CATALOGUE,

For MARCH, 1804.

RELIGIOUS.

Art. 15. *An Original Letter from a Gentleman to his Friend*, giving a short Account of a Work entitled *Pia et Catholica Institutio*, or "The *necessary Erudition of a Christian Man*," set forth in the Reign of King Henry VIII., chiefly intended as a Vindication of Archbishop Cranmer from the Charges of Inconsistency and Arminianism, with particular Reference to the Bishop of Lincoln's Assertions, in his Elements of Christian Theology. 8vo. 1s. Hatchard.

THE Bishop of Lincoln denies that the Articles of the Church are Calvinistic; and, as a presumptive argument in favour of his position, he quotes from the "Erudition of a Christian Man," written by Cranmer, (the compiler of the Articles,) passages which are irreconcilable with Calvinism. To destroy the force of such reasoning, the author of this letter remarks that more than twenty years intervened between these two publications, as we may term them, of the Archbishop; that when he wrote the "Erudition" he was a downright Papist;" that when he drew up the 39 Articles, he was 'a scriptural, well-informed Protestant;' and therefore that the opinions exhibited in the one are no proofs of the complexion of his sentiments when he composed the other. "When he was a child he *wrote* as a child; when he became a man, he put away childish things."—The Bishop of Lincoln also displeases this writer by quoting the 16th Article to prove that the Church holds the doctrine of a final apostacy from a state of Grace; for by turning to this Article he can not find a word of "*falling from Grace*," but only of "*departing from Grace*." Theological controversy depends on much nicer distinctions than our feeble optics, assisted with our best spectacles, can clearly discriminate. We should think that to *fall out of favour*, and *to go out of favour*, meant precisely the same thing: but then we are not Divines.

May.

Art. 16. *Observations on Mr. Bicheno's Book, intitled, "The Restoration of the Jews the Crisis of all Nations:"* wherein the Revolutionary Tendency of that Publication is shewn to be most inimical to the real Interest of the Jews, who are not to expect the Restoration to their own Land until they are, by the free Grace of the God of their Fathers, ENABLED to acknowledge his Justice, Righteousness, and Mercy, in their long continued Dispersion, and in the Preservation of their Nation amidst those awful Sufferings which they have endured under his righteous Judgments. Together with an *Inquiry concerning Things to come;* wherein is shewn, that the greatest Persecution of the Jewish and Christian Churches is yet to come, and seems to be fast approaching; and that this great Persecution will be the Means, in the Hand of God, whereby true Christians will be taught to love one another more fervently,

to

to consign their Divisions and Contentions to Oblivion, and to unite in honouring the Jews, who will be restored to the Favour of the God of their Fathers. 8vo. pp. 323. 6s. Boards. Richardsons.

This wordy title ushers in a wordy book, which is dedicated to the Jews, and addressed to Christians: but which, in our opinion, is calculated to afford very little satisfaction to either. The author, Mr. Witherby, enters on a serious refutation of the *poetical* conceits of Mr. Bicheno (see M. R. Vol. xxxiv. p. 427. N. S.), and expresses apprehension that 'they will be found to have a most mischievous tendency.' Some mischief they certainly have done, since they have tempted this gentleman to fatigue us with observations as wild and visionary as any which are contained in Mr. Bicheno's book; and thus, in the form of an answer, we have one heap of presumptuous nonsense piled on another. We term such kind of writings *presumptuous*, because their authors must know that they venture out of their depth, and are not justified in their bold assertions. The Revelation is an obscure book: the great Dr. Lardner modestly owned that he did not understand it; and it would be more becoming in such writers as Mr. Bicheno and Mr. Witherby to confess their ignorance also, than to attempt, by the interpretation of its singular language, to explain what events are *fast approaching*. Such rashness it has been our steady endeavour to discountenance: but neither remonstrance nor ridicule seems to produce any effect. Each visionary commentator has just sense enough to discern the mistakes and blunders of his predecessors, yet he will not himself take warning, and avoid "that Serbonian bog where armies whole have sunk."

The Apocalypse is here supposed to have been written in the year of our Lord 95 or 96; and Mr. W. tells us (not, we suppose, by commandment) that 'there hath not existed a day from that time to this in which there hath not been a continuation of the accomplishment of those things recorded therein.' Hence we might be led to conclude that all the events therein predicted were by this time nearly accomplished: but no: those events which were *at hand*, in St. John's days, are always fulfilling, and the time of some of them is *always at hand*, or, in the language of the modern interpreters, is *fast approaching*. Thus a constant interest is attempted to be maintained; which, indeed, may be no bad policy.—We shall not undertake to lead our readers through the various propositions which this octavo volume contains, but shall content ourselves with informing them that the author rests his expectation of a *more* dreadful persecution of Jews and Christians *fast approaching*, than either Church ever yet experienced, on Rev. xiv. 9—11. He is so kind, however, as to follow this alarming news with something consolatory, viz. that 'although unbelievers will consider those Jews and Christians who will be persecuted in the *great approaching Persecution*, as the most miserable of all men, yet will they receive such an *abundant communication of divine consolation*, that they will be *blessed indeed*.' As these *persecuted* Churches are to be so *blessed*, we will not make ourselves unhappy for their sakes, but congratulate the author on this *Irish* Judgment. Mo-y.

Art. 17. *A Vindication of Protestant Dissent*, from the Charges of the Rev. Thomas Robinson, M. A., Vicar of St. Mary's, Leicester.

cester. In a Pamphlet entitled "A Serious Call to a constant and devout Attendance on the stated Services of the Church of England." By a Dissenter. 12mo. 6d. Button.

This *Non Con.* disclaims all desire of attacking the National Church, and professes to take up his pen on the ground of pure self-defence. Unwilling that he and his brethren should lie under the stigma of being sectaries and schismatics, he manfully repels Mr. R.'s charges and insinuations. It is contended that, as the Church of England has no *exclusive claim* to the membership of all Christians, she has no right to charge others with *schism;* that she confesses herself to be only "a part of the Church of Christ;" and that, on this her own admission, she may allow other churches to be another part. Objections are not made to the doctrines of the Church, but to its worldly connection, and to its being 'as much a place of merchandize as the Royal Exchange.' May.

Art. 18. *The Cottager's Religious Meditations.* 8vo. 6d. Hatchard.

These Meditations are short, and very well adapted to assist the devotion of the Poor, by leading them to serious reflection on their religious and moral duties. The compiler acknowleges his obligations to Drs. Doddridge and Gisborne, and to the author of "Sermons on the Doctrines and Duties of Christianity."—This little volume is offered at too cheap a price to defray the expence of paper and printing, and is one instance, among many, of the commendable liberality of the "Society for bettering the Condition of the Poor." Do

Art. 19. *The Concordatum explained.* Small 8vo. pp. 53. Dulau and Co. 1803.

These strictures on the treaty or agreement between the Pope and the First Consul, for the settlement of the new Gallican church, evidently proceed from the pen of a Catholic; who bestows the highest eulogy on the Jesuits, as having 'occupied the foremost rank among the satellites of the altar,' and who represents the destruction of their order as having been the main object of the *philosophes* in their meditated hostility against *the church.* In spite, however, of the united efforts of Infidels and Revolutionists, he remarks that Religion, on the return of order, was 'about to resume its antient sway in France, and the Monarchy was treading in its steps,' when the *Concordatum* was devised, artfully to gratify (in appearance at least) the pious wishes of the people, and at the same time to secure the authority of the Consular Government. This, no doubt, was a measure of policy in the French Rulers: but we know not how far it will justify this writer in asserting that, 'had it not been for the *Concordatum*, Monarchy would have been restored to France.' The Pope himself is accused of having 'exceeded the limits of his authority in assuming to himself alone the power of disposing of the ecclesiastical properties:' but some apology is made for him by observing that Rome was invested by the French army, and that the terms of the treaty were obtained by force. The *Concordatum* is reprobated as injurious to *the Church,* and subversive of the *fundamental* doctrines of Christianity. Do

Art. 20. *The Prophetic Mirror*; or a Hint to England, containing an Explanation of Prophecy that relates to the French Nation, and the threatened Invasion; proving Bonaparté to be the Beast that arose out of the Earth with two Horns like a Lamb, and spake as a Dragon, whose Number is 666. By L. Mayer. Second Edition. 8vo. 1s. Parsons. 1803.

The book of Revelations is with some people a most convenient resource; for if they cannot discover that which they are seeking any where else, they are sure to find it there. We have now two writers who are both positive that St. John pointed to Bonaparte in his lamb-looking, dragon-speaking Beast with the number 666: but which of the two was the first to make the discovery, we cannot determine; though Mr. Mayer seems to have the prior claim by the date of his publication. We must, however, inform our readers that, if these two gentlemen admit the same position, they do not agree in the explication. Mr. M.'s account is: 'As this Beast is said to have a number, it is evident other Beasts described in the prophecy are to be enumerated with it; and as Beasts, in prophetic language, represent either civil or ecclesiastical governments, and it is said of the number of the Beast, it is the number of a man, therefore the Roman emperors from Julius Cæsar to Augustulus, who are represented by the Bear and Leopard, Dan. vii. 5, 6, and the emperors of Germany, and the sovereigns of those nations on the continent of Europe who are alluded to by the horns of Daniel's fourth Beast, and John's first Beast, with the popes or bishops of Rome, from Linus to Pius VIIth, the late sovereign of the Ecclesiastical State (which is the Horn, "that had a mouth that spake very great things, whose look was more stout than his fellows,") I suppose to be those who are referred to numerically by the prophecy, as they amount to the exact number of 665, and Bonaparte, the head of the Consular Government of France, who is represented by the second beast, makes up the number of 666.' For the other mode of solution, see the following article. Mr. M. does not tell us that St. John appeared to him in a vision: but without some supernatural communication, we are at a loss to conjecture how he obtained his wonderful knowlege of the true meaning of all these apocryphal expressions.

Art. 21. *Proofs of Holy Writ, or England's Triumph over Bonaparte and his Armada*, foretold in express Terms Seventeen Hundred Years ago. 8vo. 6d. Badcock. 1804.

Every body, this author thinks, must allow Bonaparte to be a *Beast*, though every body may not at once perceive that he is *the very Beast foretold in the Revelations*, whose number is 666. This position is made out in one way in the preceding article, and we are assisted by this writer to subjoin another demonstration equally curious and equally satisfactory with that of Mr. Mayer:

B,	B	-	-	2
O,	O	-	-	70
N,	N	-	-	50
N,	N	-	-	50
E,	E	-	-	5
Π,	P	-	-	80
A,	A	-	-	1
P,	R	-	-	100
T,	T	-	-	300
H,	E	-	-	8
				666

Some little management was necessary, in spelling the name, to bring out this number: but who ever suffered a letter or two to stand in the way of a sublime hypothesis?

Moy.

EDUCATION.

Art. 22. *Le Moraliste de la Jeunesse, ou Pensées, Maximes*, &c. Par. M. Girot. 12mo. 3s. 6d. sewed. Dulau and Co.

As it is a generally approved method, in our public schools, to teach the Latin and Greek languages by select portions from a variety of authors, so it is reasonable to conclude that the same mode will apply with equal utility in teaching the French language. We therefore much approve the plan of M. Girot; who has furnished, for the use of his pupils, a very judicious collection of moral and religious observations from the most eminent French authors, Fenelon, Massillon, Pascal, Bossuet, La Bruyère, Saurin, Fontenelle, Marmontel, Montesquieu, St. Pierre, &c. &c.

A concise account of these authors is also subjoined.

Man.

Art. 23. *Early Lessons.* By Maria Edgeworth. In Ten small Pocket 4to. Volumes, or Parts. 5s. Johnson.

These lessons for children will be found, as may readily be expected from the pen of Miss Edgeworth, well calculated to convey to the tender mind both amusement and instruction. The language is judiciously kept in general very plain and simple; and in one of the numbers a Glossary is subjoined to explain some less familiar words. This plan, we think, might be adopted in each number with advantage, because it might be made the means of communicating some additional information in a manner likely to attract the young reader's attention.—We are happy in seeing such respectable talents as those of the amiable author of these little volumes, condescending to undertake so virtuous and useful a task; and we consider it as one office of true patriotism, to provide for the morals and improvement of the rising generation.

Do

POETRY.

Art 24. *Invasion;* a Descriptive and Satirical Poem. By J. Amphlett. 8vo. pp. 80. 3s. Boards. Longman and Rees.

It seems to augur well when we can rhyme at threats of Invasion: but melancholy would be the event, were the God of War to be no more

more propitious to us, than the Muse appears to be on the present occasion. Though Mr. Amphlett, as a patriot, has caught the spirit and animation of the times, as a poet he is tame and languid; and we are concerned to be restrained by critical justice from giving to the execution of his work that commendation, which his well-meant effort inclines us to bestow. He conceives himself to possess the power of satire and the soul of whim: but we have not penetration sufficient to discover either of these qualities in the following couplets:

'Quick through the senate ran the ardent flame,
Which if not courage, something much the same.'

'Frenchmen be wise, nor further dare to roam;
But if you'd keep your glory, keep at home.'

'Bow to a realm of fops in valour's field?
To mere politeness and *pomatum yield?*
Mere fragments that to ruling parties clung,
From revolution's *fest'ring hot-bed* sprung.'

'With threat'ning look the ill ton'd monster bawls
And loud raw-head and bloody *Bony* calls!
Mammoth of men! opposing nature's law,
The earth before ne'er bore, the heav'ns ne'er saw.'

The plan of this poem extends through three books. The poet attempts a description of French orators, French fops, and French heroes; takes a view of the state of Europe; describes the embarkation of the French troops, their voyage, and their disembarkation; the movement of the English forces; an engagement without advantage on either side; state of the northern armies; a peep at the Consul, with his reflections; skirmishing; formidable state of the English; and a general engagement, which terminates in the complete overthrow of the foe.

Thus Mr. Amphlett sees "in his mind's eye" that which some military men and political writers tell us can never be seen. Does he mean to be *satirical* or *whimsical* in this description of the conclusion of the decisive combat with the invaders?

'Cut from their centre, some despairing stray,
And bend, by diff'rent routes, their doubtful way.
Through ev'ry village where a straggler flies,
New foes he finds of diff'rent sex and size;
Who seize with ardent and insulting joy,
Aught that the fell invader can annoy;
And stones and dirt fly pelting through the air,
While grandames through their glassy optics stare:
The blind, who nothing else could do, would roar,
And damsels throw, who never threw before;
And rustic youths their sturdy stakes display'd;
And dogs instinctively the monsters bay'd:
Some yield their honours to the clownish crew,
While others still their devious course pursue;

And join their comrades in the scene of blood,
Cover'd with glory less I ween than mud.'

Such versifying is not the art of sinking, but sinking without art. Mo-y.

MEDICAL *and* CHEMICAL.

Art. 25. *An Introduction to the Study of Chemistry*, explaining its Principles and their Application to Arts, Manufactures, &c. &c. &c. in a clear and familiar Manner: with an Appendix, containing the Modern Theory. By Richard Stack, D. D. late Fellow of Trinity College, Dublin. 8vo. pp. 322. 7s. Boards, Printed at Dublin. London, Cadell and Davies.

The object of this publiation is to afford, especially to the student, a general view of chemistry, without entering too far into its refinements. The author has brought forwards, in a perspicuous and pleasing manner, the principal facts and doctrines relating to this science; and we have no doubt that his work will prove interesting and useful to the general reader. Yell.

Art. 26. *Experiments and Observations on the Cortex Salicis Latifoliæ, or Broad-leafed Willow Bark;* illustrated by a Copper Plate, interspersed with general Observations and Remarks on the different Species of the Cinchona, &c. general History and progressive Introduction of the Salix Latifolia, with a Variety of Experiments, tending to elucidate its Properties. Illustrated by Cases, demonstrating its superior Efficacy above the Cinchona in various Diseases, more particularly in that Branch of the Healing Art termed Medical Surgery. By G. Wilkinson, Newcastle upon Tyne. 8vo. 4s. 6d. Boards. Longman and Co.

The author was induced particularly to attend to the nature and properties of the substance here mentioned, by the recommendations given to it by some practitioners, and the wish to obtain a cheap and effectual substitute for Cinchona. He is now fully convinced of the value of the *Salix Latifolia*, and has satisfied himself 'that we possess at our own doors a vegetable bark, as much superior to the Peruvian, as the vaccine disease is superior to the variolous.' From several experiments here detailed, Mr. W. infers that this species of willow contains a greater quantity of the tanning principle than oak, or Peruvian bark, or any of the others in use; and that it therefore possesses a greater quantity of tonic power, which he supposes to exist in the proportion of the tannin. Tormentil was the only substance on which he made any experiments, that exceeded it in this principle.

The cases which Mr. W. relates, as having been the subjects of successful trials of this remedy, are quartan and tertian intermittents, general debility, leucorrhæa, menorrhæa, and extensive suppurations. The formula employed by the author is the following:— One ounce and a half of the bark, dried and reduced to a rough powder, is macerated for six hours in two pounds of water, and then boiled for a quarter or the third part of an hour. Of the strained liquor, three or four large spoonsfull are to be taken three or four times in a day: but, in intermittents, from two to four spoonsfull every two or three hours, when the paroxysm is not present.

We by no means consider the author's reasoning as conclusive with regard to the tonic powers of substances which possess a large quantity of tannin: but, from these cases of the employment of the *Salix Latifolia*, it appears to be a remedy well deserving the attention of practitioners.

Yell.

POLITICAL.

Art. 27. *Reflections on the menaced Invasion, and the Means of protecting the Capital*, by preventing the Enemy from landing in any Part contiguous to it. A Letter to the Earl of Harrington on the proposed Fortifications round London. A Defence of the Volunteer System, and the Means of employing it to the greatest Advantage. And a correct Military Description of Essex and Kent, with the Military Roads and strong Military Positions in those Countries. By Colonel George Hanger. 8vo. 4s. 6d. Stockdale.

The first part of this pamphlet consists of extracts from a work published by Col. Hanger in 1795, intitled "Reflections on the Attack and Defence of London," which, in M. R. Vol. xx. p. 69. N. S. we mentioned as deserving the perusal of military men, though in some respects erroneous and in others open to animadversion. The Colonel states that the object of this republication is to lay before the army a correct military survey of the Counties of Essex and Kent, which, we are informed, he passed four years in making, and with so minute an attention that 'there is not a single field in the districts which he has particularized, in which he has not fired a gun off, or hunted a dog over.' Col. Hanger takes credit to himself for the measures which have been adopted in the present emergency for the protection of the Hope; and he conceives that the formidable flotilla, sea-fencibles, and increased force of regulars and militia, are all proofs of his former position, that we cannot trust entirely to our fleet when menaced with invasion by France. It is attempted, by a sort of calculation, to prove that it would require 3,114 small craft to transport to this country an army of 50,000 men with artillery, waggons, horses, and provisions for three months, &c.; a number not to be collected from the Texel to Brest, nor to be brought together in any one harbour; the hazards of the enemy at sea are also taken into consideration; and it is concluded to be utterly impossible for them to possess themselves of a certain district of ground in our island, and to maintain themselves in it without relief derived from the invaded country.

Should the enemy push over in small craft with only a few days' provisions, and trust to this country for a future supply, Col. H. is of opinion that they should not be left one moment at rest, but be incessantly attacked by night and by day, in their camp and on their line of march, and that our light troops should for ever hover around them. We are reminded also, that two-thirds of the invading army must be *chained* to some main road, to move and protect their artillery, and that our inclosures of bank and ditch are natural fortifications, from which we may derive the most decided advantages. Two plates exhibit rough sketches of a lot of inclosures, to point out the real strength of such positions when properly defended by troops.

The Letter to the Earl of Harrington is chiefly occupied in specifying places on which temporary fortifications ought, in the judgment of the writer, to be erected.

Indignant at the unjust, illiberal, and dispiriting reflections which have been cast on the whole body of Volunteers, Col. Hanger appropriates a chapter to this subject, and warmly undertakes the vindication of their respectability in a military view. He points out the services for which they are and for which they are not calculated, and particularly advises our Generals to employ them as irregular tirailleurs, or light troops, to assist the army of the line, and to hang on the flanks of the enemy while the regular troops are attacking in front. So far is this writer from throwing the least contempt on the proffered services of the Volunteers, that he solemnly avows it as his firm opinion that, whenever the day of invasion in force shall arrive, this country will owe its salvation to the co-operation of the Volunteers with the British Army. Drawing blood from a neighbour's head, with cudgels or back-swords, ought not to be regarded as either useful or diverting: but he recommends that our peasantry, especially in the counties contiguous to the sea, should be so trained to fire at a mark with ball, as to be able to draw blood from an enemy who should dare to invade our shores. With such a body of marksmen to oppose them, says this singular writer, 'if 50,000 devils were to land, and every one with a tail, cloven feet, and claws, they would soon wish themselves out of the country.'

In conclusion, Col. H. offers some remarks on the defects of the common musket, suggesting hints for its improvement; and, for the vindication of his honour as a soldier, he explains the several offers of service which he has made to Government. We have formerly observed that he is not a very correct writer, but, on the present occasion, his pen appears to be guided by a sense of duty to his country; and, on the whole, his pamphlet may not be unworthy the attention of gentlemen of the military profession, since its object appears to be to assist them in giving to the brave spirit of the country a prudent direction. Moy.

Art. 28. *Delineations of the probable Mode of Operations of the French Armies for the Conquest of the British Empire;* with the Plan for the safe Arrangement of the British Armies to defeat that Project; and recommending a Modulation of the latter, calculated for more decisive Operations. By T. Colpitts. 8vo. 2s. Jones.

So immense are the preparations of the enemy for invading our shores, that little doubt can be entertained of his being seriously bent on the attempt. Plans manifesting the practicability of conquering this island have been laid before him, and his soldiers enter into all his views, animated by the golden dreams of plunder which present themselves to their imagination. It is for us to consider what his operations, supposing him to effect a landing, would probably be, and to prepare our minds as well as means for meeting the evils which, for a time at least, must ensue. Mr. Colpitts supposes the enemy to be capable of effecting more towards the conquest of Britain than is generally apprehended: but, if he should in the first part of his pamphlet alarm the fears of his readers, his subsequent object is to allay them.

He conceives it possible that several invading armies will land on different parts of the coast, and that it will be their endeavour to get possession of our sea-ports, and to push with all celerity of movement for the capital. Like Fabius, he advises us to resist them *cunctando*, and not by risking a decisive action immediately on their landing. It is recommended on the instant of Invasion to form an army of reserve of 120,000 men in the centre of the kingdom, by which the enemy may be attacked, at whatever point he may land; and many other hints are suggested, of the expediency of which our cabinet and commander in chief must judge.—After having repelled the Invaders from our country, our future defence must depend on the united energies of the people in arms. 'It is not (Mr. C. observes,) by keeping armies in the field, but out of the field; at home, and not on our shores, that we must in future oppose the enemy: each man's dwelling will henceforth be considered as his barrack, and all the barrack he wants; from hence he will feel the love of freedom, an impulse sufficiently strong to call him in time to the defence of his country.' Mo-y.

Art. 29. *Rassurez vous;* or the Improbability of an Invasion, and the Impossibility of its Success, demonstrated. 8vo. 1s. 6d. Longman and Rees.

We are not so intimidated by the threats of the enemy, as to require the *sal volatile* of a '*Rassurez vous*,' to elevate our courage; this writer, therefore, does not in the first part of his title meet the feelings of Englishmen, who only wish, if the French are determined on the experiment of Invasion, that they would make it soon: but, says this author, the situation of Bonaparte is such that he dares not detach an army to attempt it; and he quotes the remarks of the late Dean Tucker to prove that, were it undertaken, it must inevitably fail of success. The circumstances of embarkation, sailing of the armament, its debarkation, and subsequent march, are considered; in each of which, such difficulties and hazards present themselves, as must (it is conjectured), in all human probability, put it out of the power of the enemy to atchieve the conquest of our Island. Do

Art. 30. *Some Observations on the Propriety of effectually employing our present Military Forces against France;* and a few cursory Remarks on the threatened Invasion. 8vo. 2s. Hatchard.

Able generals have expressed their disapprobation of that species of warfare which is merely defensive; and this writer, awake to all its dispiriting and evil consequences, recommends us to retort the threats of Invasion by the most active hostilities, and particularly to erect our standard in His Majesty's hereditary dominions. He takes it for granted, as the conduct of France has excited universal detestation, that the continental powers want only a rallying point, and our vigorous co-operation, to be induced to declare themselves; and that therefore an attempt to raise a coalition against domineering France has every prospect of being crowned with success. Admitting, however, our disposable force to be fully equal to what this writer supposes, we question the wisdom of his suggestion. Offensive operations might be carried on without our playing at so evident a disadvantage as we must do were we to send an English army to Hanover, where the difficulty of reinforcing it would place us on very unequal terms with the enemy. Do

Art. 31. *Political Remarks and Observations.* By a Medical Gentleman, who accompanied the late Expedition to Egypt. 8vo. 1s. 6d. Jones.

The style of this pamphlet is so laboured and embarrassed, that a reader who should have patience to wade through it would, if left to himself, be at a loss to explain its object: but, at the end, we are told that its design is 'to shew, in part, the defects and sufficiencies, advantages and disadvantages, and rising as well as falling progress of any particular nation, people, or country.' Moy.

Art. 32. *A Friendly Address to the labouring Part of the Community,* concerning the present State of public Affairs in Church and State. 8vo. 1s. 6d. Hatchard.

Poor labourers are here treated with spiritual rather than with temporal admonition. 'The Almighty Disposer has fixed you in humble life. You cannot be Kings and Lawgivers in *this* world; turn your attention therefore to *that* which is to come, and endeavour to make yourselves meet inabitants for the kingdom of Heaven: where, if you abound in holiness, you shall be sure to enjoy an exalted station.' Such language may be proper in a sermon, but in a political pamphlet it is rather calculated to irritate than to console. Mr. Burke, we recollect, employed an argument resembling this in an address to the Poor: but it is trifling and illegitimate. Rich and Poor are alike candidates for exalted situations in the future world; and it is not fair for the former to preach content to the latter, by telling them that their turn will come hereafter. Better reasonings are to be used, such as the necessity of an inequality of conditions to the general welfare, and a more equal distribution of happiness than is commonly imagined.—This writer farther exhorts the labouring part of the Community to disregard self appointed teachers; to be thankful that they are born in a land of liberty, in a land which enjoys many natural blessings; and to shew their gratitude by joining heart and hand to defend it. Towards the conclusion of this sermonic address, the Poor are reminded that Heaven is not a *Republic* but a *Kingdom.* Do.

Art. 33. *A View of the relative Situations of Mr. Pitt and Mr. Addington,* previous to and on the Night of Mr. Patten's Motion. By a Member of Parliament. 2d Edition. 8vo. 3s. 6d. Stockdale.

This gentleman, who is now known to be Mr. Ward (Member for Cockermouth), discusses a subject which has excited much acrimonious controversy, but he has the merit of expressing himself with great temper and moderation. As the apologist of Mr. Pitt, he endeavours to refute the charges and parry the insinuations of the "Near Observer;" and it must be admitted that he manages this side of the question with a considerable display of argument. Till some light, however, shall be thrown on that 'mysterious dispensation' which involved the resignation of Mr. Pitt, it will be impossible clearly to ascertain the degree of understanding or friendship which, at that period, subsisted between him and his successor in office; and till this be done, the coolness and misunderstanding which soon afterward ensued cannot be satisfactorily explained by the detail of a number of subordinate

nate circumstances. The statement and comments of the Near Observer are before the public. Mr. Ward rebuts them by a variety of remarks, tending to shew the incompetency of Mr. Addington for his high office, and to prove that he rather withdrew himself from Mr. Pitt, than the ex-minister from him. He asserts that 'from a period long anterior to the dispute concerning Malta, a general and complete view of the conduct of his ministry, respecting foreign affairs, was never laid before Mr. Pitt;' who is represented as disapproving the measures of his successors. Why, then, it will be asked by honest John Bull, did he not openly and unequivocally express himself in the House, and not smother his sentiments and feelings under a something which should appear like friendship to the superficial observer, and only be discovered to be of the very opposite quality by the discerning few? 'It was, I believe, (says Mr. Ward,) from the pressing instigation of his friends alone, who forcibly set before him *what was due to himself*, that he yielded so far as to come forward with the little hostility which he actually evinced.' That in this case any thing should be due to himself besides the open discharge of his public duty, seems to imply more than it would be convenient for Mr. Ward's argument to admit: but we mean not to enter into the question, nor to point out the *rights* of the parties in their relative situations; it may suffice to ask, if the present ministry were almost immediately on their appointment discovered to be incompetent and blundering, is it not strange that true patriots should afford them even the semblance of support? Will not the whole of this controversy discover to the intelligent reader the strifes of parties, which in the present state of the country ought most seriously to be deprecated? It is a singular political phænomenon, that, in times the most perilous, men possessing talents of the very first class should be excluded from the Cabinet; and that, with incessant complaints, reiterated from one member to another, of the existence of a weak administration, no active measures are taken in Parliament for the formation of one that would be strong and efficient.

Art. 34. *A Plain Reply to the Pamphlet calling itself "a Plain Answer,"* being a more fair State of the Question between the late and the present Ministers. 8vo. 2s. 6d. Hatchard.

These plain Replies and plain Answers must be very perplexing to plain readers. Here the state of the question between the late and present ministry differs essentially from that which is given in the "*Plain Answer,*" and in Mr. Ward's pamphlet just noticed. It is now intimated that the late ministry went out of office not entirely with their own good-will; and that they had a hope of coming in again when they went out. It is asserted that Mr. Addington owes no obligation to his predecessor for his present situation; and that Mr. Pitt neither promoted nor recommended Mr. Addington to office; though at his appointment Mr. Pitt and every member of the old administration expressed their hearty satisfaction, persuaded that they were thus secured from attack, and that no violent attempts would be made to subvert their system. It is farther contended that some pledge of support was given, though the subsequent conduct of the late ministry towards their successors betrayed suspicion and distrust.

In

In short, this writer inclines to the opinion that the puzzling case under discussion cannot be better solved, than by supposing that the late ministers, regretting the situation which they had thrown away, soon grew out of temper; that they began with dealing captiously with their friends, and at last worked themselves up to a downright quarrel. The ungracious substitution of the words "Right Hon. Gentleman" for those of "Right Hon. Friend," which took place in the debate on the Address, was no doubt designed by Mr. Pitt to convey an idea to the House of the change of his sentiments towards Mr. Addington; and it is here asserted that, after this intimation of incipient hostility, Mr. Pitt was not studious to avoid widening the breach. In short, this writer finds much to censure in the conduct of Mr. Pitt towards the present Chancellor of the Exchequer; and while the friends of the former are continually undervaluing the abilities of the latter, this pamphlet concludes with expressing 'a firm persuasion that the time is not far distant, when the wisdom and vigour of Mr. Addington's administration will be as apparent and as universally acknowleged as its mildness.' Moy.

Art. 35. *Reply to "A Plain Answer";* being a Refutation of Invectives against Ministers in an Appeal to Conduct. 8vo. 2s. 6d. Hatchard.

Another champion for the present Ministry: but what can we do in this labyrinth of political disputation? "Who can decide when Statesmen [so widely] disagree," and "assertion meets assertion and jostles in the dark?" Some of the friends of Mr. Addington have asserted and re-asserted that the late Ministers promised him their *constant, active,* and *zealous* support: but this position the present writer abandons; he says that 'the late Ministers gave no pledge privately, but their language and conduct privately was such as to *imply* the support which they promised publicly.' The opposition of Lord Grenville, Mr. Pitt, and Mr. Windham is resolved into pique and mortification; and the unostentatious qualities of Mr. Addington are preferred, in point of national utility, to the splendid talents of his predecessor. 'Plain speaking, it is remarked, is sufficient for all the purposes of plain dealing; and in proportion as measures are good, the less they require the varnish of oratory.' To the statement of the *Plain Answer,* that a negotiation originated with Mr. Addington for Mr. Pitt's return to his former situation, the Reply in the pamphlet before us is in these very plain words; 'This statement is *essentially and grossly false.*' Indeed, if, as here asserted, [an assertion, however, which will be sure to find its direct opposite] 'the present Cabinet of His Majesty is wise, vigorous, and efficient,' why should any change be negotiated? According to this writer, Lord Grenville's abilities have nothing in them pre-eminent, Mr. Windham is too irritable and open for office, the magnanimity of Mr. Pitt is extremely questionable; and Mr. Addington is as competent for his station as any of these gentlemen. Do

Art. 36. *Thoughts recommendatory of a Coalition between the great Parliamentary Leaders,* in a Letter to the Author of "A View of the relative Situations of Mr. Pitt and Mr. Addington," &c. 8vo. 1s. 6d. Bell.

Should

Should the plan here suggested prove a mere speculation, still its publication may not be deemed altogether useless, as it affords the author an opportunity of carrying on a covert attack on Mr. Addington and his colleagues; who are represented as 'good sort of men, neither loved nor feared,'—as 'underlings, having the minds of underlings,'—'as good men devoid of eloquence,' and 'as war-ministers for the home department.' The men to whom this letter-writer's homage is paid are Mr. Pitt, Mr. Fox, Lord Grenville, and Mr. Windham: but on the first he bestows his most rapturous admiration *. 'Mr. Pitt alone,' it is asserted, 'can *command* place, Mr. Fox can only *accept* it.'—'With Mr. Pitt are the scarcely concealed wishes of a large portion of the House of Commons, and of the commercial and monied interest, together with the Bank and East India Company:'—'with Lord Grenville and Mr. Windham, a large portion of the landed Aristocracy'; while 'Mr. Fox has with him that portion of the Aristocracy which, deriving its original importance from popularity, is still imbued with a *traditionary* zeal for liberty.' Such are the elements of the proposed Coalition; the formation of which, it is conceived, would insure unanimity and vigor at home, and produce an effect highly to our advantage in all foreign states. With all the partiality of this writer for Mr. Pitt, he is extremely anxious to have Mr. Fox in the new administration; being of opinion that his presence would give to it a new and more imposing aspect. If this scheme had been offered with less coarse treatment of the present ministers, it would not have been less impressive; while it would have corresponded better with that liberality of sentiment, which is implied in a proposition for a junction of parties.

Mo-y.

MISCELLANEOUS.

Art. 37. *An Authentic Account of the late unfortunate Death of Lord Camelford;* with an Extract from his Lordship's Will, and some Remarks on his Character. By the Rev. Wm. Cockburne, A.M., Fellow of St. John's College, Cambridge. 8vo. 1s. Hatchard.

This pamphlet is very inadequately calculated to gratify that public curiosity, which may have been excited by the melancholy event to which it relates; since Mr. Cockburne commences by stating that he abstains from fulfilling his intention of detailing the circumstances attending it, in consequence of the verdict of wilful murder returned by the Coroner's Inquest. This conduct may be proper, but then the title of the pamphlet is delusive.—Mr. C. gives only a few particulars of Lord Camelford's situation after the fatal event, and a few general remarks on his character: from which we are pleased to learn that the excentricities of this young nobleman were counterbalanced by good qualities of which the world in general knew little, and especially by the most enlarged and munificent charity. His solicitude, also, to rescue his antagonist from any responsibility, or imputation, will reflect great honour on his memory.

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* In one place, speaking metaphorically, the author compares Mr. Pitt to a '*Seventy-Four*' Gun ship: but, to be consistent, should he not have made him a *First Rate?*

G. 2.

Art.

Art. 33. *Mooriana*; or Selections from the Moral, Philosophical, and Miscellaneous Works of the late Dr. John Moore. Illustrated by a new Biographical and Critical Account of the Doctor and his Writings; and Notes, Historical, Classical, and Explanatory. By the Rev. F. Prevost and F. Blagdon, Esq. 2 Vols. Crown 8vo. pp. 300 in each. 10s. Boards. Crosby. 1803.

If we were to pass a severe censure on the practice of publishing these *excerpta quædam* from English authors of repute, we should, perhaps, be said to be involved in the same charge, and to be trespassing on the indulgence of the public, while we endeavour to convey information, and to merit general regard and esteem. We rest our own vindication, however, on this simple reply; that *our* object is to announce *new* publications and their respective merits, while the object of the editors of Mooriana, and any other *ana* whatever, is to republish and abridge known and established authors. Such a practice as this, which seems to be a fashion imported from France, appears to us little calculated to answer the purposes proposed by the editors; viz. that of promoting the cause of literature. If they abridge from works of standard merit, as the writings of Dr. Moore confessedly are, the entire productions may indeed still be generally read: but those who are so idle as to be content with these *ana* abridgements will attain, at most, but a weak and imperfect acquaintance with the author; they will be furnished probably with *table-talk*, but their real acquirements will be rendered frivolous and superficial. There is no royal road to learning, said an Antient. There are "no short cuts to knowlege," said a Modern. To *make-up* works of this nature is, in our opinion, to become milliners in literature; to cut, curtail, and trick it out as a light and summer garment for imbecile frames.

'But,' say the editors in their preface, 'do we not copy after the model of the Greeks? Had not they their Socratiana, their Orphica, and Pythagoræa?' We shall reply therefore in the Socratic way, with a question. Had they the art of printing; and were those *ana* and *æa* anything more than *relics* of great and wise men, whose productions were not multiplied, and much of whose sage reflections lived only in the memory of their Disciples?

The editors propose, if this publication should be favourably received, to execute a continued series of these *ana* from other approved authors. We shall thus have our English literature melted down, it is true, into a narrow compass: but will this essence retain the flavour; will this portable extract be as salutary and good for food as the natural meat?—we doubt it much; and under the impression of these doubts we cannot give our approbation to the measure. We recollect a censure of Addison on a young Preacher, who had taken a sermon of Tillotson, but had so transformed it and turned out part of the sense, that the good Archbishop came from his hands like a broken and mutilated statue. Will not the same censure apply in the present instance?—We shall only farther observe that the short notes at the bottom of some of the pages remind us of notes given in London editions of the Liturgy; which are not intended nor indeed calculated for important information, but designed to skreen the publisher from the prosecution of the Universities. We learn from the preface, that this

this could not have been the object of our present editors: but, whatever was their motive, the notes are certainly not wanted, and some of them are merely extracts from other works.

Man.

Art. 39. *Beauties of Dr. John Moore*, selected from the Moral, Philosophical, and Miscellaneous Works of that esteemed Author. To which are added a new Biographical and Critical Account of the Doctor and his Writings; and Notes, Historical, Classical, and Explanatory. By the Rev. F. Prevost and F. Blagdon, Esq. 8vo. pp. 600. 4s. 6d. Boards. Crosby. 1803.

The great difference in price between this and the similar work in two volumes of which we have just spoken, although the type and paper are equally good or superior in this, led us to imagine that its contents were still more compressed than those of the preceding: but, on comparison, we find that this one volume contains every thing which is inserted in the two volumes, and at little more than one third of the price. Now if cheapness be not consulted in an abridgment, what is to recommend it? We, therefore, on every account, must prefer this edition.

Do

Art. 40. *Essay on the Causes of the Dry Rot in Buildings;* contained in a Series of Letters addressed to George Ernest James Wright, Esq., including Observations on the Cure of the Dry Rot, and on the Admission of Air into the Parts of Buildings affected with that Disease. By John Papworth, Architect. 4to. 3s. Taylor. 1803.

Whoever has observed the devastation which is sometimes occasioned by the Dry Rot, in timber, must be desirous of having this disease well understood. We took up this publication with the hope of finding some useful hints: but, to our great disappointment, we met with more display than real science, with more verbosity than clear practical information. Neither he who builds a house, nor he who is to inhabit it, is advanced one step in the knowlege which he is taught to derive from this work, by reiterated vague remarks on '*fungusses*,' '*fungiforms*,' '*fungoides*,' and '*plantulæ*.' The symptoms or indications of the Dry Rot, as it is called, in skirtings and dados, are known to be (as here described) 'the drawing inwards of the edges of the boards and splitting them (in consequence of their contraction) both horizontally and vertically;' and fungi are observed to accompany this decay of the substance of the timber: but an inquiry into the nature of fungi seems to be as little to the purpose, as an inquiry into the nature of worms in an essay on the causes of animal putrefaction. Well seasoned timber, so placed as to have a free circulation of dry air, would not (we believe) be destroyed by the Dry Rot, were Mr. P. to strew it as thick as he pleased with his 'fungoides' and 'their innumerable seeds;' the real object of investigation, then, seems to be, What is it that disposes timber to become the pabulum of these fungi, which, no doubt, assist the progress of *ligneal* corruption, and the dissolution of its coherence? An atmosphere and moisture, which will favour the growth of fungi, will also be destructive of wood; hence wood, placed in such a situation, must be expected speedily to perish: but, because fungi spring from horse balls, we cannot think,

with

with Mr. P., that the Dry Rot is ever occasioned by the particles of dung which enter into the composition of mortar made of road-sand, or pulverized gravel collected from the public roads. We more readily agree in generally ascribing it to 'an internal and natural tendency to decomposition in unseasoned timber, encouraged by the warm and humid situation in which it is placed.' It is easier to prevent the Dry Rot than to cure it. When buildings are affected by it, the admission of air may not be an effectual remedy; yet we cannot allow that it ever helps to increase the disease, in the spot where it most prevails; nor that, by its 'insinuative property, innumerable seeds of the plantulæ' may be conveyed, with a destructive effect, to other parts of the building. Skilful architects endeavour to prevent the confinement of damp air, considering the Dry Rot as often occasioned by this circumstance.

Art. 41. *The Adviser;* or the Moral and Literary Tribunal. 4 Vols. Crown 8vo. 1l. Boards. Wallis. 1803.

The object, which the author of this publication proposes to himself, is so meritorious and benevolent, that we sat down to the perusal of his performance with the most willing and respectful attention: 'I merely wish (says he) to offer to the youth of Great Britain the observations, which a long and chequered pilgrimage has enabled me to make on the various departments, and different situations of life, with which I have been conversant, and to enable others to profit by my experience; that my sorrows and my misfortunes may serve as a beacon to light, and a buoy to warn them, lest, in the voyage of life, their bark be shattered against the rocks, or swallowed up in the tempest.'—Again, in the next page: 'Be my success what it may, whether I am regarded as a friend, endured as an acquaintance, or rejected as an intruder, it never shall be laid to my charge, that I have transgressed the bounds of decency, trenched upon the barriers of morality, or violated the precepts of religion.'

These are fair and alluring promises; and happy should we have been, if we had found them realized in the progress of the work: but "*spem mentita seges.*" We cannot, indeed, suppose that this author and his associates were actuated by malignant motives in the severity of their censures on living characters, whom they almost openly name; nor in the odium which they labour to throw on certain professional departments. If they have lived long in the public world, they have undoubtedly seen much room for animadversion, and must have frequently had their spleen and indignation excited by the quackeries and delusions which are daily practised on the credulous multitude. Thus, we readily believe, their zeal was roused in the cause of truth and virtue: but, being unaccompanied by discretion, it has in a great measure defeated and destroyed its aim. Individuals are attacked, instead of their vices and follies; and personal invective is substituted for the cool and dispassionate investigation of the morals of the times. Such a method as this is too invidious to answer the end of public reformation. It may irritate the feelings and wound the pride of many, but it will reform the practices and subdue the passions of none. While the Spectator, the Guardian, and the various periodical publications of the last century, have each in their

turn

turn contributed to polish the sentiments and to reform the manners of the age, the present Adviser, from its illiberal attack on public characters and public institutions, will probably gain little admittance into circles in which many of its papers would furnish useful counsel and advice, and would, if separated from their virulent companions, be justly admired. We could point out passages, and entire essays, which would do credit to the patriot, the moralist, and the divine. In the essays on delicacy, a variety of useful and important hints are furnished for the proper conduct of man to man; and in the considerations on 'the proper estimate of human life,' the true spirit and temper of Christianity are delineated by a correct and able hand. How shall we reconcile these graces with the deformities already stated? Can the same fountain send forth waters sweet and bitter? It is plain that this fountain is fed by streams of opposite qualities: but these being once united and combined, the whole is sullied and polluted.

The author of this work has been publicly stated to be Andrew Cowan, M. D. of America. Man^g.

Art. 42. *The Principal, Historical, and Allusive Arms, borne by Families of the United Kingdom of Great Britain and Ireland.* With their respective Authorities. Collected by an Antiquary. With a Representation of the Arms on Copper-plates. 4to. pp. 532. 2l. 2s. Boards. Rivingtons. 1803.

This intelligent antiquary has connected much entertaining and intructive matter with the arcana of a science which, if it cannot lay claim to much *real*, may certainly boast of some *relative* and considerable *factitious importance*. Those who are partial to Heraldic information, and who will peruse this volume, will acknowlege themselves indebted to the compiler; since, by his assistance, they will familiarize themselves with the coats of arms of many of our distinguished families, learn the meaning of the terms of heraldry, and add to their stores of general knowlege. Jo.

CORRESPONDENCE.

In the course of our long critical labours, we have necessarily been forced to encounter the resentment or withstand the lamentations of many disappointed authors: but we have seldom, if ever, been more affected than by a letter from Mr. White, of Nottingham, complaining of the tendency of our strictures on his poem on *Clifton Grove*, in our last Number. His expostulation is written with a warmth of feeling in which we truly sympathize, and which shall readily excuse with us some expressions of irritation: but Mr. W. must receive our most serious declaration that we *did* 'judge of the book by the book itself;' excepting only that, from his former letter, we were desirous of mitigating the pain of that decision which our public duty required us to pronounce. We spoke with the utmost sincerity when we stated our wishes for patronage to an unfriended man of talents, for talents Mr. W. certainly possesses, and we repeat those wishes with equal cordiality. Let him still trust that, like Mr. Gifford, (see preface to his translation of Juvenal,) some Mr. Cookesley may yet appear, to foster a capacity which endeavours to escape from its present

present confined sphere of action; and let the opulent inhabitants of Nottingham reflect that some portion of that wealth, which they have worthily acquired by the habits of Industry, will be laudably applied in assisting the efforts of Mind.

We are again requested to advert to *Philo Johnson's* defence of Johnson's Dictionary against Mr. Mason: but we learn that he has adopted our suggestion of sending his letter to a magazine, and there let the public judge of its validity. If Mr. Mason has erroneously attributed omissions, Mr. Mason must bear the blame: but we cannot admit that the writer rescues Johnson from the charge of deficiency, by quoting the Doctor's own acknowlegement of and reasons for such omissions:—we acknowlege, however, that *airy*, (a nest of hawks,) is to be found under *aerie*: but *Rhythm* and *Rhyme* are *not* 'synonimous terms.'

Mentor (a friend of *Philo Johnson*) must allow us to say that he really hazards some extraordinary remarks and positions in his letter. He maintains that Johnson is 'sufficient authority for inserting or omitting any word:' but let him reflect for one moment what would be the consequences if this rule were strictly adopted: what strange obsolete or uncouth words must then be revived and sanctioned by general use, and what a stop would be put to all progress in the arts and sciences, from a want of words to convey new ideas and express new facts! He accuses us of occasionally using, or not reprobating the use of, words that are not sanctioned by his standard; and among others he instances *sithe*, *embryon*, and *equipollent*, all of which *are* to be found in Johnson.—*Mentor* also asks the strange question why we *ever* take notice of objectionable words used by authors, when we sometimes pass them without animadversion? a question which we cannot deem it worth while to answer.

This correspondent alleges that Mr. Clubbe may plead authority for the word *lactem* (see our last Number, p. 217.). We know that he can, but it is very scanty authority; and the sanction of Virgil is the particular authority wanted, because Mr. C.'s verses are avowedly written *in morem Georgicorum*.

We cannot afford time nor room for a fuller answer to these letters, and must abstain from farther attention to such endless discussions.

Petitor, and *Animadversor*, whom we venture to suppose, though two correspondents, to be only one man, will excuse our giving a simple negative, in answer to the letters with those signatures. Some of the remarks of *Animadversor* have also a very suspicious resemblance to those of *Mentor*; and on those points we refer him to the preceding paragraphs.

Doctrinæ Fautor shall be considered.

Mr. Baily's work would have been noticed some time since, if more temporary matter had not often intervened. It will probably appear in our next Number.

P. 263. l. penult. for 'Ireland', r. Iceland.
P. 278. l. 7. f. bott. for 'sacrifices', r. sacrificers.

See p. 329.